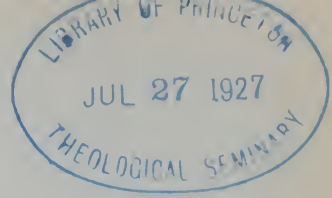




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The Outlook of Missions



VOLUME XIX

JULY, 1927

NUMBER 7

The Crowning Event in North Japan College

DURING the past year North Japan College has had the privilege of witnessing a number of inspiring events. In October of last year the Fortieth Anniversary was observed with warm-hearted congratulations from every side. At the same time there was the dedication of the new building for the College Department amid great rejoicing. But, the crowning event of the year was the Commencement with a total of 148 new graduates in the several departments. Among these, there were eight young men who went forth well-equipped for faithful service in the evangelistic field and are already hard at work.



TEACHERS AND STUDENTS, THEOLOGICAL DEPARTMENT, NORTH JAPAN COLLEGE

SPECIAL ANNOUNCEMENT

“Seventeen Days With Chinese Bandits”

The Story of the Captivity of Our Missionaries

Told By

PROF. KARL H. BECK

One of the Captives

Will Begin in the September

OUTLOOK OF MISSIONS

Every Subscriber Will Want to Read It!

If You Are NOT A Subscriber Now,

Begin with the September Number!

Summer Missionary Conferences

“The Essentially Missionary Character of Christianity”

This is the study theme for the coming year. During the Missionary Conferences this summer there will be no Home Missions and no Foreign Missions, but a very serious study of whether anybody can be a Christian at all without being a missionary.

THE CONFERENCE DATES

Hood College.....	Frederick, M. D.....	July 2 to July 8
Bethany Park.....	Indianapolis, Ind.....	July 11 to July 17
Catawba College.....	Salisbury, N. C.....	July 16 to July 22
Kiskiminetas Academy	Saltsburg, Pa.....	July 18 to July 24
Heidelberg College.....	Tiffin, O.....	July 23 to July 29
Ursinus College	Collegeville, Pa.....	Aug. 1 to Aug. 7
Theological Seminary	Lancaster, Pa.....	Aug. 6 to Aug. 12
Mission House	Plymouth, Wis.....	Aug. 15 to Aug. 21

For Particulars Address

Rev. A. V. Casselman, D. D., Department of Missionary Education
Room 417, Schaff Building, 1505 Race Street, Philadelphia, Pa.

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The Quiet Hour

JULIA HALL BARTHOLOMEW

Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities!
—Psalm 103:2, 3.

May it be ours not only to hold the doctrine of fellowship with God, but to practice it, and thus to enter into all the fulness of the blessing!

—G. CAMPBELL MORGAN.

If we want Christ to enter our homes, let us give Him a warm invitation! Let us constrain Him to come in!

—D. L. MOODY.

“And none of us need ever fear
That we are left alone,
For day and night through all the year
God’s angels guard His own.”

Jesus is ever the same. The fountain of His love never drops. The grace He has shown through all the past will be the same for ever.

—F. B. MEYER.

You must have a proper opinion of yourself, a good opinion of yourself. Do not let false humility keep you back from valuing your personality!

—JAMES MOFFATT.

The leaves, in stirring, breathless throngs,
Brush back the day dreams from their eyes,
And turn their faces to the skies.

—BARBARA YOUNG.

Our souls need the refreshing that comes from having a meeting place with God. Oh, that we might learn to be often in the presence of God!

—HOWARD ROBERT WIER.

“He that overcometh the world is he who believes that Jesus speaks with the insight and authority of God.”

“O hearts of love, O souls that turn,
Like sunflowers, to the pure and best,
To you the truth is manifest:
For they the mind of Christ discern
Who lean, like John, upon His breast!”

“Storms drive us to seek Christ, and they provide Him with the opportunity of teaching us deep lessons about Himself.”

He that would pray with effect must live with care and piety.

—JEREMY TAYLOR.

They who toil where His reapers be,
The glow of His smile may always see,
And their faith can never swerve.
It were not hard, He says, to see Him
If we would only serve!

—MARGARET SEEBACH.

Efficiency without culture is like a house that is not a home.

—MARGARET TUSTIN O’HARRA.

“There is a faith which, divested of hurry, worry, or strain, waits upon God. This also pleases God.”

Follow your own light! Keep close to your rule, the Word of God, and to your guide, the Spirit of God!

—JOHN WESLEY.

Live Christ, and all thy life shall be
A sweet uplifting ministry,
A sowing of the fair white seeds
That fruit through all eternitv!

—JOHN OXENHAM.

In living in daily personal touch with God there is strength, as there is joy and peace, for the darkest mile of the untrodden way.

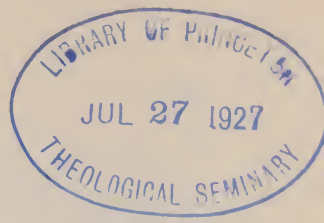
—GEORGE H. MORRISON.

(Continued on Page 294)

The Prayer

WE thank Thee for our deep sense of the mysteries that lie beyond our dust, and for the eye of faith which Thou hast opened for all who believe in Thy Son to outlook that mark. May we live altogether in Thy Faith and Love, and in that Hope which is full of immortality. Amen.

—RUFUS ELLIS.



The Outlook

of Missions

VOLUME XIX
NUMBER 7
JULY, 1927

OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member

THE FAITH OF CHINESE CHRISTIANS

By Stanley High

WHEN the final record is written no modern period of Christian history will be more inspiring than this present period in China. The loyalty of the Chinese Christians to the faith they have owned—their loyalty during these times of the Nationalist movement—takes one back to First Century Christianity for a parallel. I can set down only a few incidents in that story:

In West China, according to Mr. Lewis Havermale, "the preachers have organized themselves into a 'Flying Squadron,' whereby they can report immediately at any point where the pastor is becoming overwhelmed by anti-Christian propaganda—by means of interviews, public meetings, and tracts or posters, encouraging Christians and effecting reconciliations. They have taxed themselves to provide for the budget. They have, by written contract, bound themselves to provide funeral expenses for any who may be slain by fanatics, and to provide for their widows and orphans."

At a recent meeting in Chungking when salary cuts were imminent many said, "If we were in the employ of some other institution, the Post Office for example, we would now call a strike. We have talked the matter over. We have decided not to strike. The job of preaching the Gospel is not that of the missionaries, but of us Chinese Christians. We will, therefore, return to our tasks even though we scarcely have enough on which to live. We will do our utmost, God helping us."

"I Am a Christian"

In Hankow I spent a long evening with Bishop Logan H. Roots, of the Protestant Episcopal Church. He told many incidents of the devotion of the Christians. Here are two:

A pastor in a city near Hankow was taken by the Reds, bound, beaten and carried in disgrace through the streets of the city. He was placed upon a platform before a jeering crowd.

"If you will renounce this Jesus," said the tormentors, "we will let you go."

"I am a Christian," said the pastor. "You may kill me, but until death I cannot cease to preach. And if I am killed my spirit will remain in this place as a witness to my Lord."

In the face of such courage and such a testimony he was released.

Two other pastors of Bishop Roots' diocese were imprisoned after having been badly beaten. Release, they were told, would come when they renounce their faith. It happened that the day on which they were imprisoned was, in the Episcopal Church calendar, sacred to the memory of St. Stephen. So the two Chinese pastors stood up in the midst of their fellow prisoners and preached the story of Stephen.

"We need men like Stephen in China," said the prisoners—and together the whole company knelt and prayed that God would send more Stephens to the aid of China.

"This is a day of spiritual rebirth in China," said Bishop Roots.

Devotion of Nanking Christians

The most striking of all these examples of Christian devotion come from Nanking. During the entire day of terrors, when escape for the missionaries seemed unlikely, little groups of Chinese boys and girls and preachers and laymen—between frantic efforts to save their foreign friends—slipped into hiding places and held impromptu prayer meetings for the safety of the missionaries.

"It was a day of tragedy," one missionary told me, "but also a day of prayer."

With little question few of the missionaries could have escaped but for the sacrifices of the Chinese Christians—who have been forced to remain to pay the price for their devotion. When the soldiers came to kill Miss Lulu Golisch, the girls of her school made a circle, three deep, about her, knelt down in prayer and then told the soldiers: "If you kill her you must first kill us." The dean of this school, all day, remained at his post suffering the abuse of the soldiers. He refused to leave even when his own home (he is a Chinese) was looted and his wife and children driven away.

"Until this tragedy," said Miss Golisch, "we never knew how deeply Christianity

had taken hold upon the lives of our Christian believers."

College Girls at Prayer

One of the pastors at Nanking took his accumulated savings in order to buy soap, towels, toothbrushes, etc., for the missionaries in hiding near his home. When they left he gave to each a bar of chocolate "in case you are delayed." The Ginling College girls were dispersed, but organized little groups and spent the day, in the backs of shops or hidden in the cemeteries, in continual prayer. When Dr. Price, an aged missionary, was told he must pay several hundred or forfeit his life, it was a group of Chinese Christians who banded together and raised the sum, an almost impossible one for Chinese.

Dr. H. F. Rowe, head of the Theological School, was beaten and dragged through the streets of the city. When I saw him he was still wearing Chinese clothes—provided by his Christian rescuers. Said he:

"It was worth the price of admission. Now we know, as never before, the reality of the faith which our Chinese Christians have professed."

BIBLE STUDY A POPULAR SUBJECT IN THE AMERICAN SCHOOL FOR BOYS, BAGHDAD

Rev. Calvin K. Staudt

THAT Bible Study should become a popular and interesting study in a school seems almost incredible. But this is what has actually happened in Baghdad. When a boy enters the American School for Boys he buys a Bible with his other books. In some classes the Bible is studied in English, in others in Arabic. Either the whole Bible or the New Testament or only the Gospels are given to a student. These Bibles are read and studied every day in all the classes of both the Primary and the High School. Every morning begins, not only with prayers, but also with half an hour Bible Study.

It is surprising to know that many students have made it a "hobby" to collect Bibles of all sorts and description and to keep them in their desks. A colporteur

of the British and Foreign Bible Society is seen almost every day in front of the school buildings where he is doing a thriving business. Today I saw him three times: in the morning as the students came to school; at noon when they returned; and then again in the evening when school was being dismissed. They use their spare money to buy Bibles.

They have a manifold interest in these Bibles. Thus, for instance, they have discovered that they can buy separately the Gospel of Mark or the Gospel of John or whatever Gospel they are studying and carry it in their pockets or add it to a collection which they are making. Others buy the parts of the Bible in different languages and make a library which they show to other boys and of which they are

exceedingly proud. Passing a classroom the other week, during the recess hour, I found the students of the class exceedingly interested in something. It was our *special* form, which is almost solidly Moslem with a sprinkling of Jews. A number of Bibles had just been bought. They were being read. A verse was selected for comparison. Some one read it in Hebrew, another in Persian, another in Turkish, another in Arabic, while a fifth one read it in English. Thus in many tongues they read the old, old Story.

There are also two other unheard of things done in the American School for Boys in Baghdad—a boy is punished by studying the Bible, and is punished for studying the Bible. You say this is strange, incredible and surely is not done in a Mission School. But listen!

A common mode of punishment, in our school, is to keep a boy after school for lateness or for laziness. A task is given to a boy such as writing a lesson. Invariably a boy chooses to copy a chapter from the Bible. Sometimes the teacher on duty gives him this task. This evening, I went to the Primary School and there I found some who were kept in. Half of them were copying a chapter from the New Testament.

On the other hand, we have to reprimand a boy sometimes for reading his Bible at an inappropriate time. There are times, when the lesson is dull and the teacher uninteresting, that a boy will slip out of his desk a newly bought edition of

a book of the Bible and begin to read. A notable example is that of a Moslem boy who came to us from Syria. When he came to school he was very indifferent on the subject of Bible study and took it up very reluctantly, simply because he had to. It did not take him long, however, to become interested in the study—so much so that the other week, during the period of penmanship, he had to be reminded twice that he should give himself to the assigned task of the hour and study his Bible at another time.

In the morning, after school, at recess, during the study period you see boys with their Bibles. It seems all very natural to them. Last year, when Bible study was less rigorously pressed, there was a revolt on the part of the Jewish boys. This year the enthusiasm for Bible study has so increased that it needs almost to be checked. Mrs. Staudt, one day, took a class in the high school, the regular teacher being unable to take it. It was a class in Arabic—a subject she could not teach. When she asked the class what they wanted her to teach, they said with one accord, "Bible."

More significant still is the fact that the brother of a Moslem boy called the other day to find out how his brother was getting along in his studies, especially in his studies of the Bible. To my surprise, he told us that he wants his brother to study the Bible much and that he would be pleased if we would ask his brother to recite often so that he would have more of an incentive to study his Bible. One



A GROUP OF STUDENTS



TEACHERS AND STUDENTS AT PRAYER

of our teachers is giving private lessons to a Jewish boy after school. He goes to his home. The father has requested this teacher to devote fifteen minutes each day out of the lesson period to the study of the life and teachings of Jesus. The father pays to have the Bible taught. The father knows that his son is morally weak and that success in life depends upon morals as well as knowledge. Having himself been educated in a Mission School and in the University of Beirut, he feels that nothing can straighten out his son better and make a man of him than the high teachings, the ideals and the personality of Jesus Christ.

All sorts of questions are asked by these growing minds—questions which American boys would scarcely ask, questions which have to do with the fundamental truths of religion and Christianity; and it requires skillful and trained teachers to answer them. These questions were asked yesterday in a class and each one was a sincere question. A Jewish boy asked, "If God gave us Moses, why was it necessary also to have Christ?" A Christian asked, "Do we worship two Gods—Christ and God?" And it was the Moslem boys who literally

bent over their desks to hear the answer, for these are the things they also want to know. It has also been discovered that not a few boys talk to their parents about what they learn in these classes. When the father of one of the Moslem boys came to buy the books for his son he bought two Bibles—one for himself and one for his son who just entered High School.

Moslems, Jews and Christians alike have a vague and perverted idea of Christ, but in our Bible Classes they learn His matchless life and character and the ideals and principles He stood for. In all classes the life of Christ is studied. America is struggling with the problem of Christian education. Strange that in a non-Christian land we should find the problem in a Christian school comparatively easy. Our students are growing up under strong religious influences— influences and teachings that are definitely Christian. We are building characters and lives that will compare favorably with the best that is being done for our American youth— characters and lives that the land also woefully needs.

Baghdad, Iraq.

(Continued from Page 290)

It is hurry that makes it almost impossible for us to see things clearly, steadily, and naturally.
—J. STUART HOLDEN.

Christ's cross is His highest glory. It is through this that He has conquered every enemy and gained His place on the throne of God.
—ANDREW MURRAY.

Grant that we may be able every day to offer up ourselves more sincerely and more cheerfully unto Thee.
—SIMON PALRICK.

He wrote no book, and yet His words and prayer
Are intimate on many myriad tongues,
Are counsel everywhere.
—THERESE LINDSAY.

The Son of man is too great to be expressed by any one portion of humanity.
—E. STANLEY JONES.

God has not only been thinking about us, but He has been doing things for us. He is out for human welfare.
—JAMES I. VANCE.

"Walking as one in pleasant service led,
Doing God's will as if it were my own."

Every one may be and ought to be not only a loving and appreciative student of the fine arts, but a creative artist in the form and color, the melody and harmony of life.
—EDWARD HOWARD GRIGGS.

Do not let our poor ignorant reasonings about prayer stultify our divine instinct!
—W. L. WATKINSON.

"Doubt and fear and a word of dread
Can make the warrior hang his head,
Faith and hope and a love-born song
Can make the meekest brave and strong!"

May we learn to love Thee whom we have not seen by loving our brethren whom we have seen.
—HENRY ALFORD.

We need a faith that rests on a great God, and which expects Him to keep His own word, and to do just what He has promised.
—J. HUDSON TAYLOR.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

ANNOUNCING HOME MISSION DAY

The annual Home Mission Day will be observed on the second Sunday in November. Special interest attaches to the day this year because the claims of several of our Missions will at that time be brought to the attention of the Church.

The Churches in Pennsylvania, New Jersey and New York are asked to devote their offerings to State College for a new church building.

The Churches in the Ohio, the Midwest and the Northwest Synods are asked to give their offerings to the Wil-

son Avenue Church, Columbus, Ohio, for the completion of their church building.

The Churches south of the Mason and Dixon Line—those in Baltimore-Washington, Maryland, Virginia and North Carolina Classes, are asked to give their offerings to St. Paul's Church, Roanoke, Virginia.

In this way every section of the Church will in a measure devote its offering to a Mission close at hand, in which the interest is probably more keen than in some point far away.

CATAWBA COLLEGE CELEBRATES

The seventy-fifth anniversary of the founding of Catawba College was celebrated with becoming exercises on May 31st and June 1st. The Commencement exercises were held at the same time, when a class of six young ladies was graduated. There had been no graduating class during the last few years on account of the removal of the college from Newton to Salisbury, N. C. The Board of Home Missions sustains a very

vital relation to this college. It believes thoroughly in its missionary values and influences. The great need of Home Mission work is capable ministers to carry the work forward. Catawba College is making its contribution in training suitable young men for the ministry, who assume places of leadership in that section of the Church and thus extend the borders of the Reformed Church in the Southland.

THE COUNCIL OF HOME MISSIONS

The Home Missions Council has elected Rev. Dr. W. R. King, of New York City, as the Executive Secretary to take the place of Dr. Charles E. Vermilya, who recently resigned this office. Dr. King has been at the head of the promotional work of the Board of National Missions of the Presbyterian Church. He comes to this new position with a wide experience in organization and in promotional activities. Miss Florence Quinlan has been re-elected as the Executive Secretary of the Council

of Women for Home Missions. These two bodies constitute the Council of Home Missions and as such relate themselves to the Federal Council of the Churches of Christ in America. In order that the closest relations might be sustained by these two great bodies, especially in the working out of principles of comity and the putting on of a program of extension, the offices of the Council of Home Missions was moved into the same building with the Federal Council, 105 E. 22d Street, New York City.

ST. PAUL'S MISSION, ROANOKE, VIRGINIA

On Sunday, May 15th, the splendid new St. Paul's Church, Roanoke, Virginia, was dedicated. This was a high day. At the Sunday School hour, Rev. J. Silor Garrison delivered an address, and at eleven o'clock the installation service of the new pastor, Rev. J. Wade Huffman, was conducted. The sermon was delivered by Rev. A. M. Gluck, D.D., of Martinsburg, W. Va. The formal dedication of the church took place in the afternoon and was conducted by Rev. Charles E. Schaeffer, D.D., General Secretary of the Board of Home Missions, who also delivered the sermon at the evening service. The congregation entered its new church on Palm Sunday and the services were conducted by Rev. James M. Mullan, Superintendent of the Department of the East of the Board of Home Missions. Special services were continued during Holy Week, and on Easter twelve new members were added. A splendid spirit is being shown and much enthusiasm. It is interesting to

note that this congregation has been without a pastor and without a church building during the past year, but has held regular services, has called a pastor and has built a new church, the main auditorium of which, with the balcony, has a seating capacity of 340. A Moller organ has been installed. The equipment also includes a Sunday School auditorium and class rooms, pastor's study, choir room and kitchen. The building is colonial throughout and was designed by L. P. Smithey, local architect. The building committee was composed of Dr. D. E. Remsberg, B. W. Stonebraker and R. B. Hesse. The Board of Home Missions rendered valuable assistance in the erection of this building and has made St. Paul's, Roanoke, Va., one of the beneficiaries of the Home Mission Day Offering next November. The Reformed Churches south of the Mason and Dixon Line are asked to give their Home Mission Day Offerings for this work.

NOTES

St. Paul's Mission, Allentown, Pa., of which Rev. E. E. Sensenig is the pastor, celebrated the tenth anniversary of the laying of the corner-stone of their present church building. Mr. J. S. Wise, Treasurer of the Board of Home Missions, was present at the morning service and delivered the address, and Rev. John Baer Stoudt, D.D., preached the sermon at the evening service. A Christian Endeavor Rally was held in the afternoon, which crowded the church to the doors. The Pastor is Superintendent of the County Intermediate Christian Endeavor Societies. At the recent meeting of East Pennsylvania Classis he was elected President. He is also President of the Lehigh Valley Ministerial Association.

* * *

Rev. C. H. Riedesel, our Missionary at Kimama, Idaho, is rejoicing over the fact that an appropriation of \$700,000 has become available and work will be started July 1st, for the government

power plant in American Falls, Idaho, which will be the first step in the development of an area of about 105,000 acres lying north and west. The power is needed to pump water to these lands, which cannot be brought under cultivation otherwise.

* * *

Rev. J. Stucki, our veteran Missionary among the Indians at Black River Falls, Wisconsin, reports that the Indians and himself are all in good health and the services are well attended. Some of the Indians come sixty miles to service.

* * *

The Ladies' Aid Society of Ebenezer Reformed Church, Sheboygan, Wisconsin, Rev. E. H. Opperman, pastor, has presented the congregation with a new Moller Pipe Organ. This was dedicated on May 1st.

* * *

On Sunday, June 5th, Memorial Reformed Church, Madison, Wisconsin, of which Rev. E. Vornholt is the Mission-

ary, celebrated its tenth anniversary. The sermon was preached by Rev. Josias Friedli, D.D., under whose auspices this congregation was started. This Mission is doing a splendid work among the Reformed Church students at the University of Wisconsin. We would call your attention to an article entitled, "Work Among Students," by Miss Emma Plappert, which appeared in the first issue of "The Helper," published by this congregation.

* * *

Rev. Paul H. Land, Ph. D., the Harbor Missionary in New York City, has moved his office from 107 E. 34th Street, to 247 W. 34th Street, New York City, just opposite the Pennsylvania Station.

WEDDING BELLS RING MERRILY

On May 11th at Kohler, Wisconsin, Rev. Elias Knoch and Miss Ella Kramer, were united in marriage. Mr. Knoch is a graduate of this year's class of the Mission House and is the newly elected pastor of the Mission at Bellerose, Long Island, N. Y.

On May 13th, at the Log House in the Pigeon Hills, the Rev. Wilmer H. Long, the newly appointed Missionary of the Sabillasville Charge, Md., and Miss Mary Amanda DeChant, daughter of Rev. Abner S. DeChant, D.D., of Hanover, Pa., were united in marriage.

On June 1st, at West Alexandria, Ohio, the Rev. James Gilbert, who has just been elected as pastor at Moraine City, near Dayton, Ohio, and Miss Gretchen Selena Sigrist, daughter of Rev. L. R. Sigrist, were united in marriage.

On June 11th, the marriage of Rev. Stephen Bessemer, assistant pastor in the State Street Hungarian Reformed Church of Bridgeport, Conn., and Miss Helen Lillian Komjathy, daughter of Rev. E. Komjathy, took place at Bridgeport, Conn.

The Board of Home Missions extends congratulations and best wishes to these Home Missionaries who have thus associated with themselves helpers in this great work.

The Question Box

Q. Is the newly elected Superintendent of the Department of Evangelism supposed to conduct Evangelistic Campaigns?

A. The idea is that the Superintendent of the Department of Evangelism shall be a director for the Evangelistic work of the denomination. A director of any concern is hardly expected to do all the details of the work and yet he must be familiar with the same and not shrink from doing them when necessity or occasion requires it. Dr. Zartman may want to conduct at times series of meetings in different sections of the Church, but the major part of his work is to organize the whole Church and create such a passion for Evangelism in the heart of every pastor and congregation that Evangelism will become the normal and natural expression of our religious life.

Q. Is the work of the Country Life Department confined to rural Missions?

A. The Country Life Department, while under the Board of Home Missions, is not confined to the Missions on the Roll of the Board. It embraces the work of the entire denomination so far as it pertains to its rural life. Seventy per cent. of the Reformed Churches are located in the country, in communities of less than 2500 people. This would indicate the large field which presents itself to the Country Life Department. Here, as in the work of Evangelism and in that of Social Service, we touch the whole Church and not merely the Missions on the Roll of the Board.

If we but knew the golden harvest waiting
To crown the worker's toil in after-days,
How would we scorn all thought of zeal
abating,

And for the joy of service render praise !

—H. T. LEFEVRE.

When we are slack and indifferent it is not to be wondered at that the light of faith should grow dim, and we should come to think that it makes little difference.

—SIDNEY W. BERRY.

PROPOSED NEW CHURCH AT STATE COLLEGE

By Rev. W. F. De Long, D.D., Field Secretary

AFTER reading the article on "Faith Mission at State College," in the last issue of the "Outlook," someone raised the question, "But why a new church to take care of these students?" This is a fair question to ask.

There are at State College almost 4000 students and professors. These three thousand and more students are there to be trained for leadership in various spheres of activity. Here we have the leadership of the future. Will the Church have a share in training this leadership? Here is one of the finest opportunities for organized Christianity to work. This is real Home Mission work. Not that these students are pagans, they are not. They are Christians. Here we have youth full of energy, loyalty and enthusiasm. They are not without faith, but here they need some guidance. You link faith with the energy, loyalty and enthusiasm and you will get enough power to move the world. Here is more than an ordinary challenge. After presenting this program to one of the Classes, one of the brethren said, "This is the most constructive program

that the Board of Home Missions has presented for a long time. Here is a real need. I trust the Church will meet it."

A congregation such as we have at State College, presents some features that are somewhat different from those of the average Mission. The students come and go. There is a constant flow in and out. While the number may be the same from year to year, yet the permanent element is comparatively small, too much so to meet all the financial responsibility. The help of the Church at large is required to place an equipment at State College adequate to meet the needs.

We have a constituency at State College of about 475 people, 300 of which are students. This latter group changes each year, as the Seniors leave and go out into different parts of the world, serving in the particular vocation or profession for which they were trained. Faith Mission may, therefore, be compared to a productive industrial plant. A business man looks upon an industrial plant as turning out so many hundred units each year which will become a per-



PRESENT
BUILDING,
FAITH
CHURCH,
STATE
COLLEGE,
PA.

manent asset to his business. In the same way these young people, trained for leadership under the spiritual care and guidance of the Church, will become a permanent asset to the Church at large, and through her to Christian civilization.

Bearing in mind the continuous change because of graduation, we shall better understand the vital need for this new church. A work of this kind promises far-reaching results for the Church.

The plans for the new Church (picture of which accompanies this article) have been drawn. They provide for a stone structure, with an auditorium for

worship seating about 375, classrooms for modern work in the Church School and proper facilities for various social activities. The building is simple and yet dignified in its general design. The total cost of the building with furnishings is estimated at \$125,000. The local congregation will bear its proportionate share of cost of the building. The goal for the Church in Pennsylvania is \$75,000, to be raised on Home Mission Day in November. We appeal to every man, woman and child of the Reformed Church in Pennsylvania to help realize this goal.

WORK AMONG STUDENTS

Miss Emma Plappert

NO survey of the activities of the Memorial Reformed Church during these first ten years of its existence would be complete without mention of its student work. The only Reformed church in Madison, it represents the spiritual home of all students of that denomination during their four years of university life. Even before the student matriculates at the University of Wisconsin, arrangements are made for the satisfaction of his spiritual wants. Early every summer each Reformed pastor in the state is asked by Reverend Vornholt to send him

the names of all young people in his congregation who expect to enter the university in the fall. Letters of welcome are written these students; and as soon as they reach Madison they are visited by the pastor or a committee from the Christian Endeavor Society and are given a personal invitation to make the Memorial Reformed Church their church home.

During this first decade of Reformed Church activities in Madison, approximately three hundred young people have been directly connected with its work.



PROPOSED
BUILDING,
FAITH
CHURCH,
STATE
COLLEGE,
PA.

Through participation in the Sunday school, the choir, and the Christian Endeavor Society, which was organized on January 26, 1919, the students have not only experienced spiritual blessings and pleasant social contacts, but have also contributed their bit to upbuilding the church and making the services more beautiful.

Music for the church services has been furnished almost entirely by the students during the last few years. The organist has been a student, and the members of the choir are all students. Some of the students have been active as teachers in the Sunday school, although the greater share of them are of course affiliated with the adult class. Besides stimulating religious expression in its Sunday evening meetings and encouraging Christian communion in the weekly social hours and the various parties held during the school year, the Christian Endeavor Society sponsors special Lenten services during Holy Week with an outside speaker to which the entire congregation is invited. This year the series of Lenten sermons was delivered by Prof. L. C. Hessert, of the Mission House; while last year the society secured the services of Dr. Adolph Krampe, also of the Mission House.

That the students have found inspiration in this little church, which is now

celebrating the tenth anniversary of its existence, is attested by the religious activities in which many of those who have been graduated are now engaged. John Calvin Stucki and Theophilus Hilgemann have gone from the ranks of Reformed students at the University of Wisconsin as missionaries to China, Stucki as a medical missionary and Hilgemann as a teacher. The Misses Aurelia and Louise Bolliger, the latter of whom was granted only a short period of service in the Lord's vineyard, went to Japan as teachers in the Girls' School at Sendai. At the same school in Japan is Miss Elizabeth Suess, who was also an active worker in the Christian Endeavor Society and other church organizations.

It is at this time when the Memorial Reformed Church is beginning its second decade of service that the pastor and the students are especially looking for and needing the cooperation from the home churches throughout the state. Because the work that is being done for the students here is but a continuation of what has gone on before in the home congregations, all Reformed churches in the state are urged to keep in touch with the Madison church and its pastor. Give us your support and cooperation so that the Memorial Reformed Church can do still more for the youth of our church in the future.

COLORED WOMAN FROM THE SOUTH TELLS OF TRENDS AMONG HER PEOPLE

OUR Government was founded upon the true principles of Protestant religion. The fatherhood of God and the brotherhood of man formed the essence of the mortar used in the building of its foundation. From the beginning the Government has maintained this original spirit. The Negro was brought here more than two hundred and fifty years ago. All this time he has been learning the white man's religion and civilization. For many years the Negro was Protestant, principally Baptist, Methodist and Presbyterian. A little later he became Congregationalist and Episcopalian. Today many Negroes have become members of the Roman Catholic Church.

Recently in the city of Chicago, St. Elizabeth's Catholic Church was the scene of a solemn religious ceremony when Father Joseph Eckhart baptized 165 Negro children and adults into the Catholic faith. This is said to be one of the largest groups to be received at one time into this church in America. At this special service it was planned to build a new school for Negro Catholics of the city and vicinity.

In a town near my own city there are fourteen Negro families connected with the Catholic Church and their children attend the Catholic school. On talking to one of these members whom I knew formerly as a Baptist, he said, "There

is one thing certain, the Catholics will treat you kindly and come to your need when you are in distress. They make no difference in your color when it comes to church and school. The priest looks closely after the material as well as the religious life of his members and this makes all the difference. I never thought I could ever be Catholic, but I am, and am perfectly satisfied and will always be. My children are getting religious training each day, and they did not get this in the Public School." In his face was a destined look that I never saw before. In many States the Catholics are making tremendous strides among our people.

Another alarming situation confronting Protestant America is that not only is the Negro turning rapidly to Catholicism, but rapidly becoming Mohammedan as well. Dr. A. T. Hoffert, of Chicago University, has been making a close study of this movement for some time and in an article in the May number of *The Messenger*, a Negro monthly magazine published in New York City, said, "Islam is bidding for converts among the Negroes of our larger American cities—not content to contest with Christian missionaries for the pagan tribes of Africa, but the Moslem missionaries from India are endeavoring to gain a foothold in America. Beginning in 1920 with the coming of M. M. Sadiqi, of India, the movement has grown rapidly and has a membership of 125 in New York, with a Negro Moslem in charge; 75 in St. Louis, with a former Christian clergyman in charge; 36 in Indianapolis, with an African Moslem in charge; 300 in Chicago, with many others scattered throughout the country. Altogether there are more than 1500 Negro Moslems in the United States today. I visited the Sunday services at the Mosque, saw their devotion. I visited them in their homes. For the most part they are confirmed believers in Islam. They read the Koran and other Moslem literature. Christian claims are discredited and Islam accepted at its full value."

To every thinking Protestant in America this situation within our own doors should be alarming. What would

it mean if nearly twenty million of American citizens should go over to these faiths? The Mission and Church schools of all Protestant denominations should be supported. These schools, where true religion should be taught daily, should fortify these young minds against the invasion of these different faiths that are infesting our communities. If every town, city or community had a Mission school there would not be too many to off-set the growing influence. In our Presbyterian and Reformed Churches there sometimes develops the disposition to close down our Mission schools because of the splendid public school system. It will, however, be a sorrowful day for American Protestantism should these Mission or Church schools be discarded. Close them down and the Catholics would erect their parochial schools in their stead. Mission schools stand out pre-eminently as the great factor in producing the substantial leadership of both races in this country. Most of our Presidents of the United States had their early training in Mission schools. Most assuredly the heads of our Colleges were taught the "way" in Mission schools. The argument of closing down Mission schools should be turned into a determined effort of enlarging and equipping them more adequately, and increasing salaries to a living standard so that the teachers can better devote their energies to the literary and religious training of our youth.

The public schools in every State should have one hour daily devoted to Bible instruction if we would keep alive the religious principles on which our country was established. In our own Bowling Green Academy Bible instructions are given daily. Each pupil must attend Sabbath School and Church and answer regarding the same on Monday and they are graded likewise. We are proud of our record. Let us as Protestants wake up to the perilous situation of the times. With no malice toward other religious bodies, but with a determined effort to hold our own—should be our watchword.

(Continued on Page 306)

ANNUAL STATEMENT OF THE BOARD OF HOME MISSIONS, 1927 TO THE CLASSES:

DEAR FATHERS AND BRETHREN:

The Board of Home Missions takes this opportunity to present to you a few of the salient features of its work during the past Classical Year. There are now 280 Missions on our roll. During the year the following went to self-support: Christ, West Hazleton, Pa.; Emanuel, York, Pa.; Trinity, New Kensington, Pa.; First, Freeport, Ill.; Emanuel, Woodhaven, N. Y. The Fern Rock Mission, Philadelphia, merged with Heidelberg congregation. St. Luke's, Baltimore, and St. John's, Baltimore, united and formed a self-supporting congregation. Florence, Indiana, together with Rising Sun, Indiana, form a self-supporting charge.

The following new Missions were enrolled: Hungarian Missions, at Middletown, Ohio, Fairfield, Conn., San Francisco, Cal., and Racine, Wisconsin; a Japanese Mission at Sawtelle, California; Christ, Pittsburgh, Pa.; Waubeka, Wisconsin; Zion Congregation and David's Charge, near Dayton, Ohio; Highmore-Wessington Springs, S. D.; Pleasant Valley Community, Dayton, Ohio; Leola, S. D.; Sabillasville Charge, Maryland; Faith, York, Pa.; and New Middletown Charge, Indiana. A great many more definite Home Mission opportunities presented themselves, but because of its limited resources the Board could not assume financial responsibility for the same.

Field Secretary

At its annual meeting last July, the Board elected Rev. William F. DeLong, D. D., as its Field Secretary. His specific work will be the cultivation of persons in behalf of the work of Home Missions and secure from them liberal support for the same. He is also to assist the Missions in working out local financial programs with a view of putting them upon a more substantial financial basis. Dr. DeLong has been applying himself during these nine months to the sale of the bonds of the Board and up to date

there have been sold \$100,000 worth of bonds out of the total \$500,000. These bonds should be commended to our people. They are non-taxable. They bear 5% interest in semi-annual payments and are considered a conservative and safe investment.

Financial

The total budget of the Board of Home Missions is \$476,000, plus \$20,000 for Catawba College, or a total of \$496,000. If this sum were paid in full the Board could carry forward its work without borrowing from banks and other sources. But during the current year only \$320,616.52 was contributed by the Church on the Apportionment. The Board had an actual outlay of \$365,211.86 which increased the deficit considerably so that at the present time in our General Fund it approximates \$250,000. This is not the debt of the Board, but rather of the Church to the Board, but the Board feels that it has reached the limit of its borrowing capacity and is unwilling to become more heavily involved. Relief must come in some form or other. Several possibilities present themselves:

1st—The Church should pay the Apportionment in full.

2nd—The Missions should go more speedily to self-support. Some of these Missions are on the roll entirely too long. Five, or at the most, ten years should ordinarily be the maximum period to test out the fact whether a Mission ought to be continued or to be dropped.

3rd—The Classes should make such reconstruction of charges as to care for the spiritual interests of a number of Missions now on the Roll and thus relieve the Board from further support. Those Missions not strictly of a Missionary character should be cared for in some way or other by the Classes themselves.

If none of these suggestions is regarded as practical or possible by the Classes, then the Board will be obliged to resort to a policy of retrenchment. It is hoped that the newly appointed Executive Committee of the General Synod.

through its method of promotion, will greatly assist in bringing the whole Church up to a standard of financial and spiritual efficiency which will eventually mean not retrogression, but advancement in every department of Church life and activity.

In the Church-building Department from April 1, 1926, to April 1, 1927, we have received \$87,370.00. Of this amount \$15,356.00 represents Church-building Funds. During the year we enrolled 26 Church-building Funds, of which 22 were Loan and 4 Gift Funds. This department has assisted an unusually large number of Missions in their Church building operations. The Board worked out the specific Forward Movement allotments for the Missions. In the great majority of cases the Board had already advanced to the Missions in the form of loans, monies for which the Missions are now receiving credit with the Board. This will relieve many of the Missions from heavy debts and will thus speed the day of self-support, and enable the Board to direct its help in other channels.

Proceeds of Centennial

Last Fall the period from September 28th to November 14th was observed as a special season in celebration of the 100th Anniversary of organized Home Mission work in the Reformed Church. The offerings in connection with this celebration amounted to \$20,000. This was a keen disappointment and was by no means an adequate expression of gratitude on the part of the Church for the blessings of one hundred years of Mission work in this country. The sum was altogether unworthy of a great historical Church such as the Reformed Church in the United States claims to be.

Home Mission Day

In connection with Home Mission Day this year the Board is presenting a new challenge to the Church and hopes that there will be an enthusiastic and liberal response. The second Sunday in November will again be observed as Home Mission Day. Three great appeals will be made to the Church:

1. *Faith Mission, State College, Pa.*—State College has more students belong-

ing to the Reformed Church than any distinctly Reformed College in the denomination. No adequate provision has ever been made to take care of the spiritual life of these students during the most formative period of their lives. Our Mission is housed in a small and poorly appointed building. A new church is an absolute necessity. Other denominations are spending large sums of money at State College in caring for their own students. The Reformed Church should do as much for its students. It is, therefore, proposed that the Reformed congregations in the State of Pennsylvania, of which there are 936, with a membership of 212,827, should on Home Mission Day apply their offering to the building of a new Church for State College. At least \$75,000 is required from the State of Pennsylvania. The Classes in Pennsylvania, also the New York and West New York Classes, are requested to take such action as will make it possible to secure this money for State College.

2. *Wilson Avenue Mission, Columbus, Ohio*—Columbus is the capital city of the great State of Ohio. We have one Mission Church in that great and growing city. It is likewise the seat of the State University of Ohio. Here also are in attendance many students of the Reformed Church for whom no religious privileges are afforded. It is proposed that the Reformed congregations in Ohio shall on Home Mission Day center their efforts in behalf of our Mission at Columbus. The Mission needs at least \$20,000 to complete its present plant and make it adequate for modern church work. The Midwest and Northwest Synods are invited to join with the Ohio Synod in behalf of our Mission at Columbus. Let the Classes in these three Synods take such action as will result in awakening and stimulating interest and support in behalf of this most worthy cause.

3. *St. Paul's Mission, Roanoke, Virginia*—The Mission in Roanoke has taken on a new lease of life. It has recently relocated and completed a new church building which was dedicated on May 15th. They need \$6,000 to take care of an unprovided debt. It is suggested that the following Classes: Baltimore-Wash-

ington, Maryland, Virginia and North Carolina, being the Classes south of the Mason and Dixon Line, shall give their offerings on Home Mission Day to our Mission at Roanoke, Va. Let these Classes take such action as will make this possible.

Detailed information as to the methods of securing these moneys will be given in other forms. What is now desired is the full-hearted co-operation of every Classis in the Reformed Church in behalf of these causes whose claims are imperative and worthy.

The Department of Evangelism

At its semi-annual meeting in January, the Board elected Rev. Rufus C. Zartman, D. D., Superintendent of the Department of Evangelism. He entered upon his office April 1st, and on April 3rd was formally inducted into office with an impressive ceremony held in Trinity Reformed Church, Canton, Ohio. He is to organize the whole denomination with a view of awakening and developing the spirit of Evangelism in every pastor and congregation. He is to be a director of this great movement rather than an Evangelist as such. The following communication addressed to the Classes, over his signature, will be suggestive and should receive favorable consideration.

DEAR FATHERS AND BRETHREN:

Christian, fraternal and sincere greetings to you all! May the great Head of the Church guide you and bless you richly in your annual sessions of Classis.

As Superintendent of Evangelism for our Church this is my initial communication. I herewith present three overtures, asking that they may receive careful and prayerful consideration and harmonious action.

1. Please read in open session the Acts and Proceedings of our last General Synod pertaining to the office, work and need of Evangelism. For your convenience and assistance, I indicate the pages and items as follows: Pages 116, 117, item 49; pages 141, 142; page 179, item 7; pages 378 and 379, items, 3, 5, 7 and 15.

2. If you have no Committee on Evangelism, please appoint one and send me the name and address of its chairman.

3. General Synod asks, pleads and urges that every pastor be an evangelist (2 Tim. 4:5), and that every congregation be an evangelistic force. In accord with this action and that it may be made practical, I herewith request that in the coming Classical year there be held evangelistic services in every charge and in every church. I ask Classis to adopt a resolution that this be done. Simultaneous campaigns are the most effective wherever feasible.

I am at your service. Ask for counsel, suggestions and help of any sort. Kindly report to me your actions on the foregoing requests.

Cordially and in His Name,
RUFUS CALVIN ZARTMAN,

Other Departments

The other departments of the Board are functioning very effectively. The Department of Country Life, under the superintendency of Mr. Ralph S. Adams, has been stimulating great interest in this field of religious activity. A demonstration center has recently been set up at Lytton-Ai, Ohio. Surveys in different sections of the Church have been made. Questionnaires securing valuable information have been circulated. Scholarships for pastors of rural Missions have been provided. A conference from June 14th to 17th, for the eastern section of the Church, is to be held in the Schwarzwald Church, Esterly, Pa. The Commission on Social Service, with Superintendent James M. Mullan as Executive Secretary, continues its work of education and inspiration.

The work of Home Missions is taking on more unusual and larger phases. It relates itself to many of our social, national and religious problems. There never was a time when these problems were more acute or more challenging. From patriotic as well as religious impulses the whole Church should rally more enthusiastically around this task of building the Kingdom of God into the life of America.

OBSERVATIONS OF THE TREASURER

J. S. Wise

FOR many years I have gloried in the achievements of the Reformed Church in all of its activities. This began long before I became identified with the work of the Board of Home Missions. I often marvel at the progress that has been made for twenty years or more. What has been accomplished in that time, I am sure, is more than our most optimistic brethren have even dreamed of or conceived. We have much to be thankful for, but, at the same time, because of our inability to prepare a program and stick to it to a successful conclusion, many real failures must be faced.

After visiting a number of classical meetings my emotions are more or less confused. Everywhere I went there was much said to encourage, and, at the same time, there was much done to discourage and depress. I never had more faith in the Reformed Church than I have now. I know that the Church has great wealth and ability sufficient to win success for all of its enterprises and responsibilities. In some of the classes it was quite inspiring to listen to the statesmanlike discussion concerning the work of the Kingdom, both at home and abroad. On the other hand, it was also rather depressing to listen to men of large vision indulging in hair-splitting arguments over trivial matters. I believe there is not as much of that done now as there was ten or fifteen years ago.

The Board of Home Missions has been commissioned by General Synod to do a specific piece of work. To do this a certain sum of money is needed and which is apportioned and handed down to the several classes. They, in turn, are expected to apportion it among their congregations in such a way as will make it possible for them to pay it in full. Some classes distribute this among their congregations wisely and well. Others do not seem to catch the spirit of it and spend a great deal of time discussing it. Constructive discussion I like to see, but quibbling about it and paring it down and sometimes refusing to even submit it to the people, does not relieve the board nor

the classes from responsibility. Success or failure is entirely dependent upon the spirit back of our efforts to achieve. I believe there is a greater desire on the part of all of our classes to raise the apportionment in full during the next year than we have experienced for a long time. This is encouraging; but somehow I cannot refrain from believing that anything short of the entire apportionment must be looked upon as "failure" to that extent. If the Church was asked to do that which is impossible, then the word "failure" sounds rather harsh; but who will say that the amount asked for all of the work of the denomination's boards is beyond the means or reach of our good people? We cannot count anything successful so long as there is a doubt concerning the pronouncement of the Master. If He says, "Well done, good and faithful servant," then we have been successful. If He fails to say that, we have failed.

Every American denomination sets before its people a new goal each year. These goals are based upon what each denomination honestly believes is needed to do successfully that which it also honestly believes is its task. The task is twofold—God's and the denominations'. These goals are seldom reached. Therefore, all the efforts short of reaching them are failures. How sad! For many faithful people, devoted pastors and earnest leaders, after having done their utmost to meet the requirements, find themselves defeated because of the indifference of others. No one likes to be defeated in his purpose, even when that defeat is caused by others who refused to "play the game."

Only once in twenty years has the Reformed Church been successful in reaching a definite goal. I have no doubt the same could be said about all the other denominations, but surely that does not excuse us. Immediately after the war the War Emergency Campaign yielded more cash than was asked. That can be called a *grand success*.

How about the others? Surely every effort that was made and every goal

that was set was within the means of our people. Nothing was attempted that was impossible.

So far as my knowledge goes the apportionments for Home and Foreign Missions *have never been paid in full*. When the needs were small, and a mere pittance was asked, the same excuses for not paying in full were offered then that are offered now. Surely no one would call our efforts "a complete success" so far as the apportionment is concerned, and yet, no one has been able to propose a more acceptable plan.

Because the apportionments have never been paid in full the boards have been forced from time to time to make special appeals, and be it said to our discredit and shame, none of them have met with satisfactory success.

Some years ago, I recall, the Board of Foreign Missions had a deficit of about \$70,000.00. Leading laymen were asked to give \$10.00 each to liquidate it. It failed. Only about one-half was paid. Other campaigns for the same cause followed. The Prince of Peace campaign fell short and afforded temporary relief only. The recent Jubilee Fund, I am told, may reach about one-third of the goal.

The Board of Home Missions has had similar experiences. In 1911 General Synod challenged the Church to raise 1000 Church-building Funds within the succeeding triennium. We never recorded the one-thousandth fund until 1926, or after five trienniums instead of one. On Home Mission Days certain goals have always been set for specific purposes, but never once have they been met. True, in 1921, after the death of the Rev. A. C. Whitmer, the board asked

for \$25,000.00 to become the one-thousandth Church-building Fund as a memorial to him. Instead of raising it, we had to take two years to do it and even then were obliged to use about \$6,000.00, undesignated funds that fortunately came into the board's possession, to complete it. We are all proud of that memorial, but the campaign to raise it in one year was *not* successful. The board's latest effort in observation of its one-hundredth anniversary has thus far not yielded more than 20% of the goal of \$100,000.00.

I might continue by giving the history of other campaigns. I need only mention the one for a million of dollars for our schools, colleges and seminaries. It collapsed about the time the Forward Movement began. The achievements of the Forward Movement were great, but the returns were far short of the goal, and sad indeed is the fact that many pledges, made and received in good faith, were repudiated. Consequently, by reason of its failure to reach the goal, the Boards of Home and Foreign Missions are in greater distress now than they were when the movement began. It is not fair to lay the blame for the present financial deficits at the doors of the boards. Somebody has not "played the game."

I have written the above under a strong conviction that these things should be said. I do it fearlessly but "with malice toward none." Let us not fool ourselves, but face the facts fairly and squarely. Why not stick to the one task—raise the apportionment in full, and when that is done wisely distribute whatever surplus we may have to such other objects that we believe should be the recipients of our bounty?

(Continued from Page 301)

The percentage of illiteracy among my people makes them more susceptible to the weird signs and mysterious omens of the Islam religion. To me, the situation is grave, and as Christians we have no time for "isms," but should turn our undivided attention to our schools and enlarge their capacity. The different

Presbyterians, Methodists, Baptists should split the difference in their petty dogmas and form a union in their efforts to uphold our faith. May God help us to see our duty.

Yours in His Name,

MRS. H. M. WOLFE,

Bowling Green Academy, Kentucky.

THE SOCIAL SERVICE COMMISSION

James M. Mullan, Executive Secretary

HENRY FORD ON CAPITAL PUNISHMENT

Henry Ford says: The same people—ministers and editors—who listened to the war propaganda of the financiers ten years ago teaching the doctrine of killing are now rooting for capital punishment.

And the same crowd of financiers are backing up this present campaign for the adoption of methods of cruelty. They want to harden the sensibilities of the people, for it serves their ends to have war.

It is wrong to kill a man—everybody agrees to that. It does no good to the man and it does no good to society. Capital punishment is as fundamentally wrong as a cure for crime as charity is wrong as a cure for poverty.

If the finances of the country were properly adjusted there would be plenty of work for these boys who are committing crime, and it is my opinion every one of them would work if there was work to do.

But we kill—or want to kill—the criminal, because it seems to be the easiest way of disposing of the problems. We are taking hold of both problems (the problem of poverty and the problem of crime), by the wrong handle. I wouldn't mind giving a man a licking, but I wouldn't want to kill him.

I don't see how any one can vote for capital punishment unless he himself were willing to be the executioner. I think there are mighty few citizens who would be willing to take that job. Then why ask the State, through any citizen, to do the killing?

I understand that Warden Lawes, of Sing Sing Prison, who once was an advocate of capital punishment, has had enough of it. He is now talking against it.

I am sure capital punishment is not a deterrent to crime. Any man who has

reached the point of being willing to kill another does not care whether he himself gets killed. It was only ten years ago we were teaching millions of people to kill.

If conditions in the industrial world bring a man to the point of being willing to kill to get money you don't cure those conditions by killing the man.

The thing to do is to get at the root of the problem. And that takes us right to the door of the financiers who are chargeable for the thousands of idle men, and who are at the same time deliberately trying to harden the hearts of the people in their attitude toward human life.

And now they have the ministers and editors rooting for methods of cruelty which these same ministers would abhor to undertake with their own hands. They have them in a hysterical state, just as they were in the war days.

Back in the war days, the preachers were telling us that the United States and the world in general would get something worth while out of the war—something worth the sacrifice in human life. Well—did we get it?

The war financiers got theirs. What did the rest of the world get? These same financiers now would like to see any move made by the lawmakers that would make the people willing to hold human life cheaply. Certainly crime should be curbed. Then let us first curb the conditions which create criminal motives in men.

That means taking definite action to rebuild a decent human money system. Any system that so vitally affects human life as the money system does should be human. But to effect this will require more than theory. (Vouched for by the League for the Abolition of Capital Punishment, 104 Fifth Avenue, New York City.)

A TEN-YEAR PROGRAM IN PENAL AFFAIRS

(Proposed by the Pennsylvania Committee on Penal Affairs)

1. Securing a system of court procedure more swift in operation, more scientific in the diagnosis and treatment of the individual, more certain in conviction of criminals, more responsive to reconstructive instead of punitive methods.

2. Developing a system of adult as well as juvenile probation and parole which will tend to reduce materially the prison population.

3. Securing a State building program to

A. Replace county jails by a series of State Industrial Farms.

B. Transform the State Penitentiaries into Industrial Farm Colonies.

C. Remove all women prisoners from institutions occupied by men.

4. Removing mental defectives from prisons to institutions properly equipped for their custody and training.

5. Developing prison administration and discipline to a point where work, education, and self-control shall be the portion of every prisoner.

THE PENNSYLVANIA LEGISLATURE OF 1927

"Pennsylvania's Children in School and at Work"—a valuable little bi-monthly bulletin published by the Public Education and Child Labor Association of Philadelphia—in the issue of May 4th, gave this interesting observation on the machinery of politics in the recent sessions of the Pennsylvania Legislature that may have "news value" to socially-minded church folks anywhere: "The 1927 session of the General Assembly of Pennsylvania is now a matter of history. Its record of thorough organization and clock-like dispatch in the conduct of business has been excelled by none of recent years. There was little debate from the floor, most controversial matters having been threshed out in committee or settled by arbitrary decree of the leaders. Members of both houses knew their signals like a winning football team and obeyed them.

"There were members in both houses with minds of their own and the courage of their convictions. Now and then they expressed themselves boldly, and were listened to with good-natured tolerance. Occasionally they voted in opposition to the official program, knowing that their votes, as well as their oratory, would be wasted.

"In the Senate, particularly, war-horses of former sessions were missed. Here, scores of bills were passed finally in a single half-day's session with the monotonous repetition of 'ayes 49 and nays none' interrupted occasionally by one member—always the same one—who moved 'that this bill be re-committed to the committee on _____,' which was the signal that the bill had been marked for slaughter. The motion for recommitment was always carried unanimously. Besides making a record for completion of its work, the Legislature made another for absence of friction and closing with everybody appearing to be happy."

DR. LEONARD WRITES A BOOK

"The History of Catawba College" is a beautiful and interesting volume which has just left the press. Its author is Rev. J. C. Leonard, D.D., pastor of the First Reformed Church, Lexington, N. C., and also a member of the Board of Home Missions. Dr. Leonard has rendered invaluable service to the Church by gathering together a lot of data which would not otherwise be available and material which would be lost with coming years. The book is a comprehensive study of the history of education from the point of view of the Reformed Church in North Carolina. It traces the development of the College from its early beginnings seventy-five years ago, through its struggles and successes at Newton, to its present new location at Salisbury, N. C. The book sells at \$2.00 per copy and should find a place on the table of many a member of the Reformed Church who might wish to know this interesting chapter in the work of our church in the South. Orders can be placed for copies with the President or Dean of Catawba College, Salisbury, N. C.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

NORTH JAPAN COLLEGE COMMENCEMENT

IT is the evening of commencement day, and, though tired, I feel thankful and happy. One hundred and forty-eight new graduates were sent out from North Japan College today, eighty-eight from the Middle School, fifty-two from the College, and eight from the Seminary. Most of them have responded well to the Christian influences of the institution, and an unusually large proportion of them go out as avowed Christians.

The commencement ceremony today was attended by a large and deeply interested gathering of patrons and friends. The responses of representative students to the president's address created a fine impression upon the audience. A most cordial congratulatory address was made by the president judge of the Appellate Court of North Japan. The most gratifying feature of the occasion was the presence of the new governor, who not only spoke in unusually encouraging terms of the work and fame of the institution, but also left a personal contribution for its Literary and Athletic Association when he left. It was the first incident of the kind that has occurred.

The graduation of the eight men from the seminary makes it possible to man almost completely our mission's evangelistic field. It is a gratifying result.

The majority of the college men have already secured positions, some of them as teachers, some as clerks in government offices, some as employees in commercial firms. This year, for the first time, a North Japan College graduate entered the great Mitsui firm. He is a staunch and active Christian, who only twice during the nine years of his middle school and college life in North Japan College, missed recitations. Most of the teaching positions secured are in government schools, where our graduates always exert a good influence.

The middle school graduates nearly all will take entrance examinations for institutions of higher grade, either our own college or other institutions of college grade. Probably not all will succeed, for there is keen competition for entrance into the college grade schools.

After the commencement exercises there was an enthusiastic alumni meeting, at which the importance of raising an endowment fund was stressed. The total number of graduates, not counting any names twice, is now 1262. The Alumni Association, which includes some non-graduates, numbers about 1600.

D. B. SCHNEDER.

MIYAGI COLLEGE COMMENCEMENT

SIXTY-TWO happy graduates of Miyagi College received diplomas on March 25. As the weather was favorable and signs of spring were convincing, an unusually large number of friends attended the commencement exercises. From the High School Department there were thirty-seven graduates; from the Bible Training Course, three; from the English Course, eighteen; from the Music Course, four. This year there were no

graduates from the Domestic Science Course, because this course was lengthened by one year.

The opening prayer was offered by Reverend Kitano, head of the Sendai Christian Orphanage. The new governor of Miyagi Prefecture honored the school with his presence. He spoke to the graduates in a most helpfully encouraging way. A representative of the mayor of Sendai read a congratulatory address; and Dr.

Hatai, of the Imperial University, gave some fatherly advice to the young women who are about to meet the challenges of life.

After the formal part of the program was concluded the guests were shown the art exhibit in the college building. This exhibit consisted of specimens of penmanship, drawing and painting done by the students of the High School Department, and of samples of sewing and fancy-work done by the students of the Domestic Science Course. After the inspection of these productions of the school came the social drinking of tea, which invariably

forms the concluding part of any Japanese function.

The Alumnae Association held its annual meeting at one o'clock on commencement day. A large number of graduates was in attendance. Officers were elected, and plans were made for securing more funds for the building of the Alumnae Auditorium.

Thus a year's work has been added to the history of the school, and we have abundant reason to believe that God has blessed these efforts to serve Him.

ALLEN K. FAUST.

"HUPING WILL SHINE"

A. Bertram Davis

THIS is Friday evening, and the writer is carried back in thought to other Friday evenings—across a continent, an ocean, and part of another continent—to other Friday evenings, when he used to drop in occasionally at the meetings of the Senior Middle School Literary Society of Huping Christian College, in Yochow, China. These meetings used to be closed by the society's standing and singing, "Huping Will Shine Tonight."

Is Huping still shining? After the events of the past few months, are we to feel that the flame kindled twenty-seven years ago by our beloved Dr. Hoy has been extinguished? With the school broken up by a group of radical students, some of whom had formerly been trusted leaders and who had proved false to their trust, does the light of Huping still shine forth? With the best Christian students forced out of school, scattered, in some cases driven from place to place by the enemies of Christ and civilization, can the light of their faith still brighten the community? With the Chinese teachers persecuted for their loyalty (not to the foreigners as such, but to their own ideals and their religion), and in some instances forced to flee for their lives, what of the light which they have helped to kindle and keep burning? With the foreign teachers driven from their homes and from the work to which they were devoting their lives, and with their leader having passed

on, discouraged and broken-hearted at seeing the results of his years of service torn down, can we still say, "Huping will shine"?

Yes, we can. It may not be, for a time, publicly, from her hilltop so that all may see. But, kindled at the beacon that glowed there so long, other lamps have been lighted; and these, though now scattered and often obscured, will continue to carry the flame and will create sparks that will blaze forth into the light of service in other lives.

Professor Hsiung—an intense and ardent Chinese patriot, but just as intense and ardent a Christian—working loyally for his country and his God and willing to undergo great risks in combating influences that he knew to be hostile to both. Prof. Li Si—holding up his ideals in the faces of former friends who had turned against him and preaching the Gospel fearlessly whenever the opportunity presented itself. Yuen Djeng—monitor and physical director—always working for the best interests of his Alma Mater, smiling and uncomplaining in the face of bitter persecution and false accusations by former friends and schoolmates whom he was trying to help. Pen Loh Shan—college student and evangelist—who, when asked what he would do now that he could no longer pursue his studies, replied, "I am ready to preach Christ to the death." Lee Chang Lin—a student

who was three times knocked down in a student union meeting and as often got to his feet and protested against the plan on foot for the destruction of Huping. Li Hwei Chien—leader in the Christian life and social service work of the school. (The last three were members of the evangelistic band of students that went out to preach in the surrounding country districts when forced out of school by the radical element of the student body.) Mei Laoban—the school mason, who always had a cheery smile for everyone. Fu Li Ren—head servant, for whom no piece of work was too hard or disagreeable and who was a stabilizing influence in the local labor union. These and many others are still bearing the light of Hup-

ing, making it burn brighter in their own hearts and in the lives of some who in the ordinary course of events might not have known it.

Yes, Huping still shines, and will shine. The work there was never founded to be destroyed by the enemies of righteousness. God still has His plan for it. And some day, somehow, we have faith to believe, Huping will again shine from her hilltop to lead those whom her light touches to that greater Light of which hers is but the reflection—the Light of the World.

“The Blue and White shall e’er remind us
Of Huping College and her light,
Our Alma Mater ever glorious,
Huping for aye, the Blue and White.”

WEDDING OF REV. DOBBS F. EHLMAN AND MISS EDNA F. DETWEILER

A very pleasant wedding was solemnized at the home of Rev. Dr. and Mrs. Henry K. Miller, Tokyo, Japan, on late Thursday afternoon, April 21st. Edna F. Detweiler and Dobbs F. Ehlman, studying Chinese in the Nanking Lan-

guage School when Southern soldiers abruptly stopped such absorbing activities, found a refuge on the sea of matrimony.

The room was prettily decorated with beautiful cherry blossoms. The young couple were attended by two other China missionaries, Rev. and Mrs. George R. Snyder. A former member of our Japan Mission, Mr. I. J. Fisher, capably presided at the piano. Dr. Miller performed the ceremony. The bride was charming in a white crepe silk gown trimmed with silver beads. She carried a large bouquet of handsome white bridal roses. Mrs. Snyder wore a pink dress and carried a bouquet of pink sweet peas.

After the ceremony Dr. and Mrs. Miller were host and hostess to a delicious dinner, where covers were laid for six guests—Rev. and Mrs. Ehlman, Rev. and Mrs. Snyder, Miss Henrietta Cook and Mr. Isaac Fisher. Soon after dinner the newly married couple changed to traveling attire and started on a honeymoon trip that included sights of Tokyo and Nikko.

The following week they were cordially welcomed by our Japan missionaries at Sendai, that welcome showing itself in many visible ways. They are now making a new venture at another old language—studying Japanese in a Tokyo language school.



REV. AND MRS. DOBBS F. EHLMAN

A LETTER TO MRS. HOY

Sendai, April 24, 1927.

Dear Mrs. Hoy:

How I wish you might have been with us today in the little church at the town of Shiroishi, where a congregation representing six different churches, held a memorial service in honor of Dr. Hoy! It was planned and carried out entirely by the Japanese, because of their desire to honor his memory and to impress upon the Christians the lessons of his great life. Our good friend, Rev. Kakichi Ito, who has always loved you and Dr. Hoy so much, was the leading spirit of the occasion. He chose a very good time for the service, when all the countryside is beautiful with cherry blossoms and when we could have present at the church six missionaries who were associated with Dr. Hoy in China—Mrs. Winter, Miss Bailey, Rev. and Mrs. George Snyder, Dr. Ankeney and Miss Henneberger. Rev. Alfred Ankeney, Mrs. Swartz and myself also went out to the service. We left Sendai at 7.30 this morning (Sunday) accompanied by Mr. Ito, and at nearly every station we were joined by Christians of the various towns along the railway, from the places where years ago Dr. Hoy used to preach and where you, too, helped to bring the Gospel. Our delegation must have numbered forty or more by the time we reached Shiroishi. As we reached the church half an hour before time for the service, we went over to the park, just a little way behind the church, and feasted our eyes on a perfect wealth of the delicate cherry blossoms. There must be hundreds of trees, close together, though not too close, all in the height of their bloom. Does anything in inanimate nature seem more miraculous than these marvelous spring-time blossoms? And then we came back to the church, and its main room was quite filled with people. On the table before the pulpit was placed a photograph of Dr. Hoy, also several group pictures taken in Sendai or other places when you two were visiting here.

The services opened with "Praise God" and the 90th Psalm. Mr. Yamaki, pastor of Nagamachi, who visited you and Dr.

Hoy when you were here last fall, read the lesson from 1 Corinthians, chapter 2. Mr. Endo, pastor of Kakuda, offered an earnest prayer of thankfulness for the long and faithful service of our brother. We sang "Must Jesus Bear the Cross Alone?" Rev. Mr. Inomata, a former student of Dr. Hoy's and pastor at Ogawara, read a short sketch of Dr. Hoy's life, telling something of the many institutions he helped to establish, both in Japan and in China, of the various congregations which grew up from his Sunday school and preaching places, and of the ever-widening circle of influence radiating from his life. The memorial sermon was preached by Pastor Ito. He said, in part:

"Christianity always means bearing the cross. This was Jesus' experience throughout His life. In 1 Corinthians, third chapter, we find Paul expressing his feeling about the meaning of the Cross. He gloried in his cross; he followed his Master. Dr. Hoy, too, bravely carried his cross and was faithful unto death. Vigorous, hard-working, cheerful, steadfast, loyal to his work and to his God. When I was a student of North Japan College, Dr. Hoy and Mr. Oshikawa were my teachers. It is helpful to us to recall those days and to remember the self-sacrifice of our teachers. They were like the faithful and self-sacrificing knights of the old days. We received from Dr. Hoy the precious gift of that spirit which he displayed all his life. Especially wide is his influence because of the great school which has grown up through his efforts. He had the spirit of Jesus in caring for individuals, in looking out for lost sheep. He cared deeply for the establishment and fostering of churches. Dr. and Mrs. Hoy both worked for the Sunday schools and congregations established at the towns of Nagamachi and Masuda, and the seed planted there is growing and bearing fruit. At Watari and Iwanuma there are stronger churches, and also at Ogawara and Shiroishi. At a number of these places there are still, among the living members, some who were baptized by Dr. Hoy; in some

cases we find their children and grandchildren. Bearing the cross through many difficulties, these churches were planted by Dr. Hoy. To preach the Gospel and save souls was his great joy, his chief purpose. The seed has brought forth abundant fruit.

"Later, in China, he worked under many great difficulties with the same untiring zeal and steadfast purpose. We rejoiced to meet him here at Shiroishi a few years ago, and in Sendai at our Fortieth Anniversary. After he returned to China last fall came the overwhelming difficulties. But he wrote to Dr. Bartholomew that for him and his wife to have been permitted to work so long for the Lord in these eastern lands had been a great joy. He said, 'We believe that Jesus and His Cross will save the world and that if we should be cast out of China tomorrow our work would not have been in vain.' Soon after this they did have to leave China, but we are sure that the seed sown by the Hoys is not lost, and that the Church of Christ will remain in China. Bravely bearing his cross, he left that land, his work all done, and peacefully he passed on to the Father, dying at sea early one morning. We who are here today represent a much larger number, coming from seven churches outside of Sendai, all deeply influenced by the life of Dr. Hoy.

"Nowadays there are many conferences about international relations. The life of Dr. Hoy was a constant example of one who himself tried to draw together in bonds of love, America, Japan and China. As Christians let us follow his example and share in his spirit."

Mr. Ito's prayer that followed gave thanks for the life and example of Dr. Hoy, and petitioned for us who remain, a large measure of such faith, hope and love.

Rev. George Snyder, of China, was then called on for an address, and on behalf of the China missionaries and also of the Chinese Christians he expressed heartfelt thanks to the Japanese brethren missionaries all scattered and the Chinese Christians persecuted and scattered, too, such a meeting would be impossible in

for this memorial service. "With the China just now, so we feel especially grateful to you for the holding of this memorial service." Mr. Snyder also spoke briefly of the many phases of the work done by Dr. Hoy in China, his deep interest in medical and evangelistic as well as school work, his preaching, his readiness to advise or help younger pastors or new missionaries, his sympathy with everybody, his love for the Chinese, his letter writing and remembrance of former pupils, pastors and friends. His untiring giving of himself was the source of his wide influence.

Mrs. Winter, who, with her husband, was closely associated with Dr. Hoy, was the next speaker, and told something of the way Dr. Hoy, as president of Huping Christian College, had built himself into the lives of hundreds of young men. She gave a number of examples of those who became faithful, self-sacrificing Christians, and told how in these last few months of great trials, their faith continued steadfast as they witnessed for Christ in spite of persecution. His work has not failed, for his spiritual sons are still preaching the Gospel in China.

Earnest prayer was offered for the Church in China, and for God's comfort to Mrs. Hoy and the family.

As I wrote you before, we had had a beautiful memorial service in North Japan College on Good Friday, and now this spontaneous gathering of Christians from a number of the smaller towns was further eloquent testimony to the affectionate remembrance of Dr. Hoy by his old pupils, and to the lasting quality of his influence in the establishment of churches at important points in Miyagi Province.

May the remembrance of these things be a comfort and strength to you.

Yours sincerely,

MARY E. GERHARD.

But higher even than conscience is love, that force in the soul of man that is one day going to rule the human conscience, and sway the universe, when the kingdom of God is come.

—JAMES ALEXANDER ROBERTSON.

SEEING JAPAN IN CHERRY BLOSSOM TIME

(An interesting letter received by Mrs. Bartholomew from one of our new missionaries to Japan)

Sendai, Japan.

Dear Friend:

Perhaps you would be interested in a description of a pleasant trip which five of us (Mrs. J. W. DeChant and Mary, of Harrisburg, Pa.; Catherine DeChant, of Sendai, my sister Mildred and I) had early in April, during cherry-blossom time.

We left Sendai April 1st, 9.15 P. M. Our first objective was Nikko, one of the famous places in Japan, which required our changing trains at Utsunomiya at 5.34 A. M. with a half hour wait. Day-break and sunrise, through the mist, as we ascended the mountain with its great cedars and forest verdure greeted us. Arriving at Nikko station a little after 6 o'clock, we took a street car through the village and up to the Konishi Hotel, choosing Japanese rooms rather than foreign-style rooms, for the novelty and new experiences that were sure to be gained. After removing our shoes we were conducted to cozy rooms with matting-covered floors, and doors opening out on verandas overlooking beautiful gardens, fountains, dwarf trees, terraces, with tall cryptomeria trees and beautiful mountain scenery in the distance. Hot tea and cakes were served immediately and every time we entered the hotel.

After seeing the red-lacquered Sacred Bridge which spans the Daiya River, and walking along Cryptomeria Road, we wended our way past the large red pagoda, the imposing torii, to the temples and shrines. There on the slope of what the Japanese term the Holy Mountain of Nikko is a series of enchanting temples, elaborate beyond description, made of bronze and lacquer, some with roofs of gold, with beautiful interiors—walls, ceilings and columns of lacquer and gold. Every ornamentation, in the shape of dragons and other monsters, indicates magnificence. Gods of wood and stone, iron and copper—rain god, wind god, thunder god, rows of little gods—are displayed. On the floor are gold vases filled

with great bunches of golden lotuses, which flower symbolizes purity, perfection and spirit-land. Heavy curtains of gold and black brocade shut off the sanctuary where the soul of a dead shogun or emperor is supposed to repose. In some of the temples a large prayer drum, or gong, is sounded when people, as they come and go, kneel to pray, and almost every worshiper drops a coin at the altar or some place set apart for money. One of the objections which some of these hero-worshippers have to our Christian religion is that we place God above their emperors. We visited about 15 of the temples in this mountain setting, and as each seemed to be distinctly different, either in color, architecture or ornamentation, we just couldn't miss seeing one of them. It is said that on account of danger of fires, no lighting is allowed and the temples are all closed at night. However beautiful and costly they all are, one cannot say that they are inspiring.

In the afternoon we visited the curio shops in the village with their inviting displays—everything so dainty and artistic—the lacquer vases, nut bowls, tea sets, the quaint, wonderfully carved wood—tables of all sizes (and collapsible, too, for easy packing), arm chairs, etc., Japanese paintings, prints, stationery, to say nothing of the embroidered kimonos, scarfs, pajama suits, etc. What a temptation to spend all the money you have, forgetting that the journey is only in the beginning, but usually some one in the party recalls the fact and we are saved from future embarrassment.

When we returned to our hotel we found our rooms ready for sleeping—five futons (sleeping cushions) spread on the floor, with heavily padded silk kimonos lined with snowy white linen and heavy silk comforts—one for each of us, and a not-very-comfortable pillow of rice. After a Japanese bath we slid into the kimonos, pulled the comforts over us, and had a good night's rest, declaring the next morning that we had never slept better in any bed.

The following morning we had a lot of rain; but about 11 o'clock it cleared, and Mildred and I started out for Lake Chuzenji, which has an altitude of 4194 feet. We took a street car for part of the way—perhaps five miles—along beautiful hills and in sight of mountains, then for the hard six miles ahead we hired a ricksha, with one man to pull and one to push, while Mildred walked and I rode, and vice versa. We had a good view of Kegan Waterfall and other smaller ones, and most of our path was along mountain streams. Trees were just showing their new green leaves, and our mountain climb was very interesting, and as we neared the lake we were thrilled by its beauty in this lovely mountain setting. We wished we had a whole day to spend there, but night-fall and perhaps rainfall would soon be upon us, so we hurried homeward, taking turns in riding and hiking, then back to the village hotel, picked up our baggage

and found we had time for dinner near the station before leaving on the 7 P. M. train for Tokyo. As we were ravenously hungry after our long hike, we thoroughly enjoyed the double order of meats which the waiter served us by mistake (Mildred having ordered cold meat and a salad, and I beefsteak and fried potatoes); he (the waiter) not understanding English and we not speaking Japanese, thought we each wanted two orders of meat, etc. After spending the night in Tokyo we joined our party in Yokohama the next day, and that evening took the train for Nagoya, traveling all night. The following day we visited the famous Nagoya Castle, which was built in 1610. (Had to get permits from our American consul in Tokyo to see this and the palaces at Kyoto.) The walls are very thick and everything strongly built, the architecture is odd and artistic, particularly the roof. This is noted for two gold dolphins, eight and one-half feet high, on the top of the roof. We had a wonderful view of the city and mountains as we ascended the stairs of this old castle from windows on the side. After noon lunch we took train for Kyoto, arriving about 6 P. M., went to Y. W. C. A., and after dinner and a Japanese bath we retired early. The following day we visited palaces of the emperors, which were quite gorgeous with wall painting (Japanese), panel effect, beautiful screens, decorated ceilings—some painted, some wood-carved—highly polished floors, some matting-covered floors, sliding doors opening out on beautiful shrubbery gardens, fountains, pine trees trained to grow in fantastic shapes. At the entrance of most of these palaces is a cherry (cherry blossom) tree on one side and a citrous (usually orange) on the other. A guide (English speaking) pointed out the most important features, reception rooms, chairs or thrones where the royalty sit, jewel boxes, etc.

After dinner we visited the curio shops, where they make and sell damascene jewelry, cloissonai and lacquer ware, etc. It was very interesting to see and know the amount of patience required to make these beautiful things, and just naturally we wanted to possess some of it for our-



AT NIKKO, JAPAN

Mrs. J. W. DeChant, Miss Mary DeChant,
Mrs. Laura B. Swartz, Miss Mildred Bailey

selves and friends. Every shop seemed to have an agent looking for strangers, whose business it was to invite us in and show us their wares and serve us with tea.

That evening, about 6 P. M., we went to see the Cherry Blossom Entertainment, or Miyaki Odori of Kyoto, which is given during the month of April every year. First was the Tea Ceremony in the reception room, where we sat on benches at low tables and were served hot tea, Japanese cakes and confectionery by the younger girls who take part in the entertainment, tripping about in their gay kimonos and fancy hairdress. Two Japanese friends were with us. Then we entered the main room and sat on the matting-covered floor in Japanese style. Cherry blossoms were artistically arranged everywhere. About 40 or 50 girls, with samisens, banjos and several other small stringed instruments, furnished the music and some Oriental dancing. There were nine scenes, as follows: 1. Flower Capital of Beauty; 2. Plum Blossoms of Kitano; 3. State Apartments of Omuro; 4. New Foliage at Kinkaku; 5. Barley Harvest Dance; 6. Moon at Kinkaku; 7. Maple Tints of Tsutenkyo; 8. Snowy Scene of Uji; 9. Cherry Blossoms of Hirano. The scenes were very beautiful, and the shifting quite clever. No drawing of curtains after each scene. Each part of the scenery seemed to collapse and

another setting raised up somewhere from the floor.

The following day the DeChants took train for Yokohama, and after seeing them off, Mildred and I went to Nara, about 25 miles distant. The park was gorgeous with cherry blossoms, and a large number of tame deer were roaming about on Kasuga Temple ground. After strolling around awhile we viewed the biggest Daibutsu (Buddhist idol) in Japan, which dates from 749, and its height is 53½ feet; then down to the Nara Hotel, standing close to the entrance of the famous Deer Park on the picturesque wooded hill with a beautiful lake in front of it.

The next day (April 8th) we went to Kobe, and after noon lunch visited one of the large department stores and had a splendid view of the city and ocean from the roof-garden on top of the building. We then decided to go to Mt. Maya, taking a trolley car to the end of the line, then a short distance by taxi to Maya cable railway, and up the mountain by cable. Here we had a fine view of Kobe and all the cities and towns along the coast for many miles. Still further and higher we climbed for perhaps two miles along a path lined on both sides with bronze lanterns up to the main temple—Maya Temple. Occasionally we got a glimpse of the ocean and sunset, and as we climbed we saw the tops of those



CHERRY BLOSSOMS IN ONE OF THE PARKS OF SENDAI

wonderful cryptomerias, pines, maples, and many other beautiful trees—mostly evergreens—some tall and stately, others with heavy foliage overhanging our path. Everything was so still and quiet and the air so invigorating. It was awe-inspiring. We couldn't help but think of the greatness of God and His goodness to us in giving us such beautiful things to enjoy. We passed a few Japanese people who had been to the temple to pray, perhaps to the soul of some dead emperor or shogun, and how we wished that they might know the true and living God and worship Him instead. The Japanese people always select the most beautiful spots for their temples and shrines, and very often they are on hills or mountains, even though hard to get to. On inquiry we found that the lanterns would be lighted (electrically) about 6.30, so we waited to get the effect by night. These bronze lanterns, with their bright lights among the trees and the electric lights just coming on in the cities and towns along the coast, and on a boat here and there in the harbor,

were an interesting sight to behold as we came down the path to the cable line, then on down to the city. We returned to the hotel for our dinner about 8 o'clock, after which we went shopping in the little curio shops. (Window-shopping).

The following morning we took train for Tokyo. Had a lovely trip, as the blossoms, both plum and cherry, were at their height. These are not grown for their fruit, but for the flower. Large peach orchards, and also pear, which are grown for their fruit, were in full blossom. The limbs of the young pear trees are supported on arbors running the full length of the rows of trees. The tea fields, with bushes trimmed like hedges, and arranged in terraces (many of the fields were on hillsides and every bit of space seemed to be utilized) were very interesting. Japanese tea is very good, but not as good as that which we get from China. We were within sight of the ocean for miles and miles, and also had many good views of Mt. Fuji. We

(Continued on 3rd Cover Page)

FOR YOUNG PEOPLE

Alliene S. De Chant

MAN plus VISION equals the DREAMER.

MAN minus VISION plus the TASK equals the DRUDGE.

MAN plus VISION plus the TASK equals the HERO.

Of hero stuff is Lindbergh made. He had the "vision." He made the flight, alone.

No blood of heroines, however, flows in her who said, gleefully, "Yes, I've done quit. Hung up my books today."

Out Pittsburgh-Synod-way there serves a lad whose prayer two years ago in my Missionary Conference Class I never shall forget. He's twenty-one, or thereabouts—the oldest in a family that numbers more than ten. Responsibilities are heavy. His job at the bank grows increasingly demanding and absorbing. "Time and double time" he gives in Kingdom service. He wants to become a minister. His only study time is after

his brothers and sisters are abed and his frail mother is comfortable. In June he sent me an invitation—an invitation to his commencement—Preparatory School of the downtown branch of the Pittsburgh Y. M. C. A. On the commencement program he represented his class. He, too, is made of hero stuff.

To be or not to be
A hero—A heroine—
That is OUR question.

Shall we "hang up our books" and "done quit"? Or shall we "follow the gleam"?

HE CAN WHO THINKS HE CAN.

And "vision-tasks" are legion!

WHY I NEVER THOUGHT OF THAT!

I still hold in my hand a five-dollar gold-piece—my commencement gift from my widowed mother, whose sacrifice and vision has made possible my diploma. Wisely would she have me spend it, this money she has earned—for that which will help me travel the Today Road that leads toward Tomorrow.

I believe in my church and want to be better informed about every branch of its service here and “over there,” and KEEP informed.

I want to pass on that knowledge to others.

I believe in the Student Volunteer Movement.

I believe in inter-denominationalism and in race equality.

I serve the Christ of Every Road.

Therefore, I shall spend my gift of gold in this wise:

One year’s subscription to our “Outlook of Missions” (310 Schaff Building, Philadelphia).

Four copies of our “Handbook of Foreign Missions” (417 Schaff Building, Philadelphia).

One year’s subscription to “The Student Volunteer Movement Bulletin” (25 Madison Avenue, New York City).

One year’s subscription to “The Federal Council Bulletin,” a journal of inter-church cooperation (105 East 22nd Street, New York City).

One copy “The Christ of the Indian Road,” by E. Stanley Jones (Christian Century Book Service, Chicago).

DO YOU KNOW THAT

Our Catawba College will have a new Home Economics Building, new athletic field, new gymnasium (complete plant and equipment), new courses leading to the B. S. degree in home economics, business administration and music, and 335 students by September?

For the first time in its history our Franklin and Marshall College has conferred the superlative degree of Summa cum Laude? And that the honor man was John H. Bertolet, who, because of defective eyesight had to have all his lessons read to him by a classmate, W. I. Troutman, a “magna cum laude” graduate?

In 1923 the senior class at our Hood

College numbered thirty-four, and this year’s class ninety-one?

An outstanding event at our Cedar Crest College, Commencement Week, was the presentation of the Greek play, “Electra,” given with all the music, costumes and choral dances with which it was presented 2,337 years ago in the theater of Dionysius in ancient Greece?

A Reformed Church lad, Burton L. De Chant, Harrisburg, was valedictorian at our Massanutten Academy and the recipient of its highest student honor, the first McCauley Cross?

About 200 boys remained at our Mercersburg Academy to take college Board Entrance examinations?

BOARD OF FOREIGN MISSIONS

Comparative Receipts for the Month of May

Synods	1926			1927			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$30,527.70	\$2,684.65	\$33,212.35	\$41,182.66	\$4,256.68	\$45,439.34	\$12,226.99	
Ohio	12,333.80	739.95	13,073.75	11,386.07	2,054.72	13,440.79	367.04	
Northwest	217.47	5.00	222.47	819.91	99.40	919.31	696.84	
Pittsburgh	12,108.77	285.90	12,394.67	10,377.81	461.47	10,839.28		\$1,555.39
Potomac	11,963.33	250.66	12,153.99	16,336.27	1,462.15	17,798.42	5,644.43	
German of East.	301.00		301.00	770.95	334.10	1,105.05	804.05	
Mid-West	4,761.11	113.77	4,874.88	3,752.85	241.92	3,994.77		880.11
W. M. S. G. S.		179.25	179.25		193.89	193.89	14.64	
Miscellaneous		210.00	210.00					210.00
Annuity Bonds					1,000.00	1,000.00	1,000.00	
Bequests		355.21	355.21		160.00	160.00		195.21
Totals	\$72,153.18	\$4,824.39	\$76,977.57	\$84,626.52	\$10,264.33	\$94,890.85	\$20,753.99	\$2,840.71
					Net Increase		\$17,913.28	

The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,
311 MARKET ST., BANGOR, PA.

THE ANNUAL MEETING OF THE EXECUTIVE BOARD

IN the midst of the business stress of an annual meeting of the Executive Board of the Woman's Missionary Society of General Synod, the quiet beauty of nature's surroundings at Central Theological Seminary carried the call, "Come ye apart and rest awhile," even while you plan to meet the challenge of "Go" and "Send."

The second week of June found the members of the Executive Board occupying the comfortable dormitory and enjoying the spacious campus of Central Theological Seminary, Dayton, Ohio. This was the third time the Executive Board enjoyed the hospitality of members of the faculty and their wives. With every minute scheduled for committee meetings, Board meetings, a sight-seeing automobile trip and several enjoyable social occasions, the week passed quickly.

Mornings, afternoons and early evenings were devoted to business. This meeting provided the first opportunity for the new President and her staff to meet as an official family.

Dr. Christman, President of the Seminary, led daily devotions at the breakfast table. Mrs. F. H. Diehm, of Rochester, used for daily meditations, "The Challenge of the Master," under the topics: To Holy Life; To Service; To Prayer, and To Personal Consecration. Mrs. J. Reilly Bergey led the meditations on the last two topics.

Reports covering every portion of the work were made by the respective officers and secretaries of departments. Mrs. Anewalt, in her report, included a detailed account of her observations on the foreign mission field. Mrs. Irvin W. Hendricks, Director of the Educa-



OFFICERS OF THE W. M. S. G. S. ENJOYING AN "HOUR OFF"

tional Commission, in the introductory paragraph of her report, said:

"Publicity is a tremendous, constructive force in all lines of work, and religious publicity is the great available channel for spreading information for creating interest in the general work of the Church. It is, then, a vital factor in the growth and development of the work of missions. The value of educational publicity is governed largely by the quality of material presented for such use. It is the aim of the Educational Commission to give the most interesting and informing literature that our ability permits. To this end, careful selection of manuscripts and diligent editing becomes a necessity."

The statement became vibrant with meaning as Miss Kerschner, Mrs. Ge Keller, Miss Hinkle and Miss Trescher reported on the extensive Educational program provided under the direction of the Educational Commission. The following list gives a very incomplete and inadequate impression of the stimuli carried to the societies through literature, but it forms the skeleton on which our imagination may fasten itself. In 1927, 3269 mission study books were used as against 2276 in 1926; 136 Stewardship books as compared to 63 in 1926; 489 Mission Band books to 214; 431 W. M. S. packets to 235; 237 G. M. G. packets to 152; 131 M. B. packets to 81; 12,860 Prayer Calendars to 12,298. It will be interesting in this connection to refer to the treasurer's report, published in the June OUTLOOK OF MISSIONS. Among the items we find: Sales of Books, \$3831; Sales of Literature, \$3128; Prayer Calendars, \$2246.

The items for consideration on the agenda covered a large range of interests. Forward looking policies of interdenominational organizations were presented and the most careful consideration was given to the development of the various departments of the Woman's Missionary Society. Sympathy for the missionaries, whose work was interrupted by the Civil War in China; for the Mission Boards, whose disappointments during the year have been keen, influenced all the deliberation of the Board.



CENTRAL SEMINARY HOSTESSES
Mrs. F. W. Leich, Mrs. George B. Stibitz and
Mrs. H. J. Christman

A GOLDEN JUBILEE

The fiftieth anniversary of the Women's American Baptist Home Mission Society was celebrated in the Coliseum at Chicago on May 31st. Approximately 13,000 people gathered for the occasion. Mrs. Coleman, of New York City, presided. Mrs. Edwin H. Kinney, of Chicago, spoke on Home Missions; her subject was "Closed Doors." Miss Eleanor Blackmore spoke on Nicaragua.

The last part of the program was the presentation of the Golden Anniversary Pageant, "The Tree." It portrayed in a splendid way the work of the women for fifty years. The groups represented were the Negro, Indian, Orphans, Ellis Island, Christian Centers, Church Vacation Schools, Americanization, Spanish American and the Training School. The fourteen graduates of the Training School were presented their diplomas in an impressive and unique way. Another splendid part of the pageant was the presentation of gifts from the various districts. Each district had a representative who brought to the platform a large branch of gold leaves indicative of the amount of money they had raised for the Golden Anniversary Gift. The total gift was \$595,865.00. A large chorus and an orchestra furnished the music for the pageant.

R. F. B.

A GLIMPSE OF ELLIS ISLAND

EACH summer an increasing number of travelers and tourists are booked for passage on the palatial steamers which sail from New York to Europe. At the same time westward bound steamers bring from Europe other passengers—passengers who do not share the luxuries of upper decks and salons. These *other* passengers are obliged to enter America through Ellis Island.

That we recognize the gap between the social and economic status of those who go to Europe as tourists or business visitors and those who come to make their home here is plainly shown at our seaport. First and second-class passengers step from the steamer and depart to their destinations; most of the others are admitted by passing certain tests at Ellis Island.

Anyone who studies the list of immigrant passengers knows that regulations must be enforced at the port of entry. The Christian forces of the United States have been allowed to assist in enforcing just and humane regulations and in stimulating the moral and spiritual life of the detained new Americans. Persistent interest in the administration of affairs at Ellis Island has led to many improvements.

Conditions at Ellis Island are the best they have ever been in its history. About a year ago, all the old style, double-decked beds have been removed and single beds with good mattresses installed. In the main, all detained immigrants at Ellis Island now have reasonably

good sleeping quarters, although many of them have to sleep in a common large room. The food prepared for them is wholesome and sufficient for their needs.

There are seventeen welfare workers representing different religious organizations who spend their whole time on the Island seeking to minister to those who are coming and going and those who remain.

Provision is made for reading matter, entertainment from night to night, kindergarten for the children, instructions in needlework and basket weaving. The men are furnished with implements to repair their shoes. There are also other lines of activity in which they are encouraged to engage. Recreational facilities have been provided under leadership of the welfare workers and a radio installed. In addition to the welfare workers of the various churches the Travelers' Aid Society renders very fine assistance to a great many. In the main, it can be said that a very honest effort is being made to make the detained immigrant at Ellis Island as comfortable as possible.

Just now, as you are aware from articles in the newspapers, those immigrants coming from England and Ireland are being examined at the port of departure and do not pass through Ellis Island at all. In some ways it is a splendid thing, for it precludes the possibility of one being rejected on arrival here. On the other hand, as yet we see no way to prevent a great many of these from being exploited by grafters who may seek to get hold of them as they leave the steamship.

PRAYER CALENDAR

You will notice, on the August page of the Calendar, that the pictures are those of "Representative Deaconesses Supported by Thank Offering Funds."

Miss Ina M. Jackson, who has given a number of years of splendid service at Grace Church, Chicago, and recently at the new Maywood Mission, in addition to her work at Grace, has recently tendered her resignation to the Board of Home Missions. Miss Jackson is plan-

ning to be married during the summer.

Miss Julia Olah comes from the Hungarian Reformed Church, in Lorain, Ohio, and received her training at the Philadelphia School for Christian Workers of the Presbyterian and Reformed Churches. Since her graduation, Miss Olah has served Magyar Reformed Congregation, in Dayton, Ohio, and her own Church in Lorain.

The author of the prayer is Miss

Kathryn Y. Allebach, a native of Pottstown, Pa. Miss Allebach was graduated from the Philadelphia School for Christian Workers in 1922 and immediately following took up her work as deaconess in Centenary Church, Winchester, Virginia. Several years ago she accepted the challenge to service in Grace Church, Buffalo. For over a year, while the

church was without a pastor, Miss Allebach kept the congregation together, teaching the catechetical class and doing many other things in addition to her regular deaconess work. Now that a pastor has come to the field, Grace Church continues to enjoy Miss Allebach's services.

NOTES

The announcement of Mr. and Mrs. L. A. Meyran's gift of a pipe organ for the First Reformed Church of Los Angeles has brought joy to the large circle of missionary women, who, by prayers and gifts to this church, are participating in strengthening the forces of the Reformed Church on the Western Coast.

Mrs. Meyran, of Pittsburgh and Hollywood, is an honorary member of the Woman's Missionary Society of First Church. Recently the Society had the pleasure of giving a "going away" party, at the home of Mrs. Harvey Phillips, for Mrs. Meyran, who with her husband sailed June 7th, on the **Resolute** for Norway and other points in Northern Europe. Mrs. Evemeyer was selected by the Woman's Missionary Society to make the expression of appreciation and

present Mrs. Meyran with a love token for use in her travels.

* * *

The Woman's Missionary Society of St. James' Church, Allentown, enjoyed an all-day meeting at Summit Lawn, the home of Mrs. Harry Snyder. The picturesque Lehigh Mountain home, surrounded by lovely walks and look-outs, called to the out-of-doors, and the women gave the morning to hiking.

After a delicious chicken-and-waffle dinner, Mrs. Beaufield, the President, took charge of the meeting. Reports of the Woman's Missionary Society of Lehigh Classis were given. In addition to the review of the mission-study chapter, Mrs. Harry Sharadin, Classical Secretary of Stewardship, gave a talk on that subject.



MRS. ANEWALT MEETS WITH THE WOMAN'S MISSIONARY SOCIETY OF FIRST CHURCH, LOS ANGELES, CALIFORNIA

We were encouraged by the following message from Mrs. W. J. Becker, of Holton, Kansas: "THE OUTLOOK OF MISSIONS is getting better all the time. We could not get along without it. We are always anxious to hear from our missionaries and about the only way we have of hearing is through THE OUTLOOK OF MISSIONS."

* * *

Mrs. A. C. Roberts, of Johnstown, Pa., sends the following interesting news item: "Mrs. John Lentz, of Milton, Pa., General Secretary of Stewardship, addressed the joint meeting of St. Paul's and St. John's Woman's Missionary Societies at the May meeting, held in St. John's Reformed Church. The subject of her much appreciated address was, "Introducing Jesus."

* * *

Mrs. M. E. Beck, of Chicago, attended the Golden Jubilee of the Woman's American Baptist Home Mission Society, held in that city, and sent the account published in another column.

* * *

A few interesting news items have reached us from Lone Tree, Iowa. In April the society began the study of Moslem Women and one of our friends writes: "Now I believe our society will use the mission-study books—the only way in which any society can make a success."

* * *

The account of the annual meeting of the Woman's Missionary Society, West

New York Classis, contains a few sidelights not usually found on a classical agenda. First of all, two large buses carried eighty-eight women from ten missionary societies in Buffalo to Rochester for the annual meeting. In addition to the accommodation, this proved to be a good business venture. The surplus from the fares was \$50, which amount was sent to Dr. Bartholomew toward the extra expenses incurred in bringing home the missionaries from China.

One hundred dollars was given as a gift of encouragement to the Hungarian Mission in Buffalo toward the new building the congregation expects to erect this year. This Hungarian Mission has a Woman's Missionary Society which follows the program planned for use in societies. The English programs are translated into the Hungarian language by the Misses Elizabeth and Blanch Newberg.

* * *

The W. M. S. of Kansas Classis met with Kansas Classis at Hiawatha on May 17-19. On the morning of the 18th the Woman's Missionary Society met in separate session in the Parish House. The reports were encouraging, especially in the number of new members. The evening meeting of that day was in charge of the Woman's Missionary Society. Mrs. C. M. Meuli presided and Miss Lydia Lindsey made the address.

The evening offering of \$22 was given toward the Scholarship Fund of Mid-West Synod.

GINLING COLLEGE REPORT

June 1, 1927

On Friday, November 19, 1926, Dr. and Mrs. Charles E. Creitz, Dr. and Mrs. Henry K. Miller and your President visited Ginling College, Nanking, China. Our Missionaries, the Misses Detweiler and Flanner, and Mr. Tisinger and Rev. Ehlman, who were students in the Language School at the time, accompanied us.

We found large and beautiful buildings well located on a very fine large campus. A most cordial greeting was accorded us by Miss Vautrin, Miss Greist, Dr. Reeves and other members of the

faculty, and we were conducted through the buildings by them.

We met Miss Lee, who, after graduating from the Ziener Memorial School at Yochow, China, taught in that school for seven years and now expects to take the full course offered at Ginling College. She has been elected President of the Freshman Class and has proven to be a splendid representative of our work at Yochow.

At chapel service, worship was conducted by two students. There was a

quiet, worshipful attitude on the part of the students and it seems certain that girls living in such an atmosphere will be a great influence for Christianity when they return to their homes.

Mrs. Thurston, the president of Ginling, was not at home during our brief stay in Nanking. She was attending a Conference of the Presbyterians held in Shanghai. She was notified of our coming to Shanghai by members of the Ginling faculty and an interview was arranged without delay. Our entire party of five were invited to a tea given for the people of the Presbyterian Mission one afternoon and the same evening I was one of the guests at a dinner party given by Mrs. Thurston. The other guests were Mrs. Roys and Miss Shultz, of New York; Miss Mayhue, Miss McKinley and two very charming Chinese ladies, graduates of Ginling and members of the Ginling College Directors—Mrs. Nu and Miss Wu. Mrs. Nu's husband is Dr. Nu, one of the most prominent physicians of Shanghai.

Since our return to America many interesting letters have been received

through the Ginling College Committee, of which Miss Margaret Hodge is the chairman, recounting the thrilling experiences of the faculty and telling of conditions in general in Nanking. Although the American members of the faculty under the leadership of Mrs. Thurston were determined to remain at their posts, regardless of great dangers, the time came when they were obliged to flee for their lives.

Chinese teachers are carrying on the work with the small numbers of students who remained at school, hoping, by doing so, to save the buildings from being destroyed by bandits and soldiers.

The Ginling College Committee of America is urging all who are interested in the work of this institution to stand by, and is pleading for increased contributions, so that the great expenses of this emergency may be met.

Respectfully submitted,

MRS. LEWIS L. ANEWALT,

Member of the Ginling College Committee.

IMMIGRATION

The statistics of the Department of Labor for March show 29,868 immigrants admitted, an increase of 364 over March of last year. But 1380 undesirable aliens were deported in this same period. Germany furnished 4546 immigrants; Irish Free State, 2295; Italy, 1600; Scotland, 1098; Norway, 959; Sweden, 946; Poland, 941, and England, 852. Immigration from Canada and Mexico continued large, 4615 coming from Canada and 7900 from Mexico. Three countries exhausted their annual quota during March, viz., Greece, Latvia and Luxemburg. Of the 29,868 mentioned above, 7867 intended to reside in New York State, 5659 in Texas, 2096 in California, 2026 in Illinois, 1888 in Michigan, 1793 in Pennsylvania, 1672 in New Jersey and 1510 in Massachusetts. Ohio is to have 779 and other States smaller numbers down to 4 for Arkansas. In occupation laborers head the list with 6627. Next come servants with

2555, farm laborers 2314, clerks and accountants 1343, and farmers 988. The professional classes furnish 805, including 319 electricians and professional engineers; 9527 are classed as having no occupation, but among these are the children and also women whose work is in the home. The prospect, in view of these figures, is in general encouraging. The larger number from Canada are not undesirable. The 7900 from Mexico, however, suggest again the important matter of their care and training. The Mexican problem is with us. We cannot escape it under present conditions. Can we bring about conditions that will solve it or will remove it? May we assume that it will solve itself if we simply ignore it and take an optimistic view? A definite knowledge of facts and a wide sympathetic application of that knowledge are indispensable prerequisites in dealing with these momentous questions.

THE MISSIONARY WIFE

THE missionary wife finds the care of her home one of her chief duties, not only because the home should be restful and delightful to those who come to it after a full day of work, among a strange people, often under trying circumstances, but also because of the influence that a Christian home can have in its community. In China, as in every land, the care of the home is an important part of Christian activity. The Chinese are keen to observe whether or not Christian teachings and their results are apparent in the home life of the missionary and the native servants from the different homes often get together and talk about the day's happenings; so the influence is good or bad, according to the conduct of the families concerned.

Housekeeping in China (Yochow, Hunan) is different from housekeeping in the homeland. All water must be carried from the riverside or from wells. In many cases it contains so much sediment that alum is used to clear it before it is fit for use, and water for drinking must always be boiled and filtered. Dysentery and cholera are so prevalent in China that great care should be exercised in the preparation of vegetables and fruits bought at native markets. This is done by using a solution of chloride of lime, or boiling water. Canned foods may be bought in Hankow and shipped to Yochow (about 140 miles), but since they are quite expensive, we try to use native products. Canned milk and canned butter are used, though during the cold weather it is possible to get fresh print butter from Shanghai or Hankow.

In Yochow we use candles and kerosene for lighting our homes, schools and churches. One residence and the hospital have city electricity, but this is available only from five in the evening till eleven.

We do not have grocery stores, telephones nor delivery systems, so buying is quite inconvenient, especially for the people at Huping, which is about four miles from the markets in Yochow. Therefore we employ Chinese buyers, who can get supplies of all kinds at bet-

ter prices than the foreigner can, though they usually charge us more than they pay for the goods. This charge is supposed to be about 10 per cent and is, according to Chinese viewpoint, quite legitimate. This is over and above the buyer's regular wages.

The wife must give a great deal of attention to the supervision of her household, but Chinese help makes it possible for her to take an active part in the regular work of the Mission. Several of the ladies engage in industrial work and are able to help many Chinese girls and women to earn a living. In connection with industrial work an effort is made to interest the workers in Christ. If the missionary wife is qualified to assist in medical work she does much good by visiting the people in their homes, or by having dispensary hours when the people can come to her for medicines and advice. A number of the ladies teach in the schools, serve on various committees, help with the music at church services, teach Bible classes, assist at evangelistic meetings, do secretarial work and make themselves generally useful! In homes where there are children, the mother has her own private school and prepares her children for the time when they must go away for higher study.

SARAH M. DAVIS.

NEW WOMAN'S MISSIONARY SOCIETIES

We are so happy to greet the two new Woman's Missionary Societies this month. Miss Mary Longenecker is president of a G. M. G. graduated into a W. M. S., at Manheim, April 5, with 12 members. Knowing the splendid work done by these girls, we look for an energetic W. M. S. addition to the Lancaster Classical Society.

Mrs. G. A. Strassburger, Secretary of Organization and Membership of Sheboygan Classis, organized a W. M. S. at Humbird, Wisconsin, on May 18, with 8 members. Mrs. E. Menger is the President.

IDAHO

Retrospect and Prospect

THE bright prospects for the dry-farmers of our mission district in Southern Idaho did not materialize. The promising yields of the first few years were replaced by crops that were almost failures in the seasons that followed. Innumerable pests appeared that destroyed the wheat crops—whole fields at a time. Armies of scrawny, gray, long-eared Jack-rabbits invaded the farmers' fields and devoured the standing grain. Hundreds of them, for every acre of ground, would ravish from sundown till sunup, leaving only bare ground in the place of the waving grain. Hordes of prairie squirrels burrowed into the ground and sucked the juice from the wheat stems, leaving them to wither and scorch in the hot sun. Different kinds of weeds sprang up almost over night it seemed, choking the crops and robbing the soil of the precious moisture, which is so essential in dry-farming. Because of the large acreage and the unexpected appearance of the pests the farmers were unable to cope with the devastating armies, though desperate efforts were made. Year after years fields were plowed and crops were planted, only to be destroyed by new and reinforced foes. In the spring of 1920 a violent west wind swept over the open country continuously for over four weeks, drying out the soil and carrying it away. The fields soon became whirling, drifting clouds of sand and dust, and the wheat plants were left bare and withered. Against such a force the farmers were powerless and could only sit by and watch as their fields and crops blew away and the dust settled in huge brown banks, like snow drifts, around their buildings and fences. Some with a sense of grim humor were heard to say that they were not living on the same soil that they had homesteaded.

One by one the farmers gave up the attempt to raise crops on the dry land and moved away. Those who had invested least were the first to go; while those who had spent their fortunes on their homesteads clung on desperately, putting in crop after crop, mortgaging their homes and lands, when other re-

sources failed, to buy more seed—only to see one more failure after another.

There was one bright spot on the horizon, however, after all other prospects failed, and that was the hope of irrigation. The dry lands when irrigated become very productive. Instead of being farmed on a large scale as in dry farming, irrigated farming is done intensively in forty or eighty acre tracts. This would mean an increase of four or five times the number of farms and make it possible to combat more effectively the difficulties encountered in dry-farming. From time to time there had been promise of the Federal Reclamation Service building a dam across the Snake River at American Falls for storing water for irrigation. This would mean an irrigation system for the dry land near Kimama, where our Mission work was centered. From time to time surveying parties were seen, making preliminary surveys for prospective canals and ditches. But the war came and the proposed dam was postponed. At last most of the numerous homesteaders were forced to leave their farms and find a living elsewhere.



GERHARD RIEESEL, AUTHOR OF IDAHO SKETCHES

Throughout the country there remain many deserted buildings, barren fields, straggling fences and silent spectral wind-mill towers—grim and silent reminders of the time when money and labor had been spent there. Only a few scattered, isolated homes remained, where the people could make their living in other ways than by farming.

The members of our church moved to neighboring towns and communities where they could make their living and be ready to move back to their homesteads as soon as irrigation was assured.

Reverend Riedesel continued to live on his homestead and from there serves the different parts of the congregations that are scattered in various localities. His home being centrally located he holds services in private homes or school houses on alternate Sundays, instructs and confirms the young people, baptizes the babies, ministers to the sick, cheers the unfortunate and keeps up the good work for the Master.

Not long ago he was requested to visit an isolated home, miles away from any neighbor or any town, occupied by an old bachelor and his aged mother, to administer communion. How this couple manage to live is hard to understand. Some distant neighbors, who visit the old lady occasionally, say that the man traps

coyotes, shoots Jackrabbits and still has in his granary some wheat raised years ago. This wheat furnishes them with coarse bread, cereal and cereal coffee. This feeble and very deaf old lady, who for years has been too weak to leave home, said pathetically on this occasion, "After all, it was better in Russia!"

At this writing the huge dam at American Falls has been recently completed. It was erected at a cost of \$3,000,000. It is well said to be the outstanding physical feature of a reclamation plant, representing an investment of \$8,000,000. This dam is more than a mile in length and it required more than two years of unceasing labor to complete it. The reservoir above the dam is the largest body of water in Idaho, covering an area of eighty-eight square miles of territory and having a shore line of 125 miles. If the government carries out its original plan and our Congressmen at least say that it will, the more than 100,000 acres of desert land and sage brush around here—which, as the reader may have inferred, knows a sad and tragic story—will yet blossom like the rose, and the new settlers will not, we sincerely hope, experience the disappointments and heartache of their unfortunate predecessors.

G. A. R.

THE THANK OFFERING FOR 1927 STEPS UP

The following notations are taken from the report of the General Thank Offering Secretary, Mrs. Francis R. Casselman. The total Thank Offering is \$56,709; of this \$48,660 is from the Woman's Missionary Society, \$6155 from the G. M. G. and \$1894 from the Mission Band. The total Thank Offering in 1926 was \$55,536. Among the objects benefitting from the Thank Offering Fund are Church Building Funds, Deaconesses' salaries, Educational aid to two students in the Philadelphia Training School, Girls' Dormitory, Indian School, Catawba College, Christian Literature for Foreign Lands, Girls' School, Baghdad; Kindergarten and Woman's Building, Sendai, etc., etc.

The Secretary says, "Next year, 1927-28, the Thank Offering, we hope, will be much larger. For a number of years the

G. M. G. have been supporting objects in the Home Field. This year they will add to the work in the homeland the support of the Girls' School in Baghdad.

Mrs. Casselman says, "We have not as yet a complete report of the largest gifts. It is understood that a society in Canton, Ohio, gave the largest per capita gift. First Reformed Church, Easton, and St. John's, Fort Wayne, report that their societies gave over \$323 respectively. The Girls' Missionary Guild of Berne, Ind., gave \$300.91, the largest offering from the Guilds.

This opportunity to show gratitude to the Heavenly Father has been appreciated by many women and we feel that their gifts have been wisely spent here and abroad to help bring the love of Jesus into the hearts of many."

Literature Chat

CARRIE M. KERSCHNER

IN planning for the coming season's work please consider the following three R's for your missionary organization whether it be a Woman's Missionary Society, a Girls' Missionary Guild or a Mission Band. RESEARCH, REFLECTION, REVISION. With the beginning of each educational year in the missionary program of the church a *research* is necessary. Will each President, each Counselor, and each Leader make it for herself? Were the meetings last year a success? Was as careful thought as possible given to the preparation and execution of every program? Did each department receive sufficient emphasis? Were all communications carefully read and answered promptly? After such a critical examination in the mirror of stewardship what is the *reflection*? What *revision* of schedule and methods seems necessary to be "a workman that needeth not to be ashamed"?

Plan to use the W. M. S. Program Packet (75c) during 1927-28. Ready August 1. Beginning with September the programs are based on the book, "A Straight Way Toward Tomorrow," 75c, cloth; 50c, paper. There are twelve programs with enough variety and action to satisfy, we hope, the critical and easily pleased leaders. On some of the chapters two programs are suggested. No programs are planned for July and August, 1928, giving each society an opportunity to arrange for two meetings along whatever line they choose. The "How to Use" for the book sells for 15c. Ready now.

The material for the devotional periods will be published in the Outlook of Missions two months in advance. The one suggested for September appears elsewhere in this issue. All are based on the theme, Christianity, and the first letters in the first words of the Scripture verses selected form an acrostic spelling the word.

In order that the Standard of Excel-

lence may be attained, the suggestion is made that each Society hold a "Five-night" or a "whole-day" study class. Advanced groups should use "The Adventure of the Church," by Dr. Cavert, \$1.00, cloth; 60c, paper. For less advanced groups, "New Paths for Old Purposes," by Margaret Burton, is suggested, \$1.00, cloth; 60c, paper. "Suggestions to Leaders" for these books are priced at 15c each. Ready in August.

For the Guild Girls the book, "New Paths for Old Purposes," by Burton, is being used. Both the Senior and Intermediate groups are to use this book and the Packet (50c) will contain programs, leaflets, etc., suitable for either group for twelve meetings.

Mission Band leaders will be fortunate to have a packet with helps based on the Better American Series and "Please Stand By," by Margaret Applegarth. Packet No. 1 has helps based on "Better Americans No. 1" (75c) and "Please Stand By," 75c cloth; 50c paper; Packet No. 2, on "Better Americans No. 2" (75c) and "Please Stand By"; Packet No. 3, on "Better Americans No. 3" and "Please Stand By." When ordering, do not fail to designate which packet and which books you desire. "How to Use" for the book "Please Stand By" is brim full of interesting suggestions which the boys and girls will love to help work out.

It is known that some wide-awake Thank Offering Secretaries are eagerly awaiting the announcement about the 1927 T. O. Packet. It may be ordered now and will be sent as soon as it is ready—about August 1, we think. It will contain the new T. O. flier and a sample of all new material. The service, "Let Us Give Thanks," is most attractive in style and worshipful in content. The cut on the cover page is a picture of the lovely spire of the Mercersburg Academy Chapel. The program, compiled by Mrs. F. R. Casselman, is printed in sepia, clear legible type and is priced at 3c each, \$1.00 for 50, \$1.50 for 100; the Supplement containing the material for short talks; the new T. O. Service for Mission Bands; the T. O. Box Herald, revised and brought up to date, 2c each, 20c per dozen; the new

T. O. Bookmark. "That Pill Box," by Mrs. I. W. Hendricks, is full of humorous situations with an averted tragedy leading to a real Thank Offering, 15c each, 2 for 25c; Budget leaflet; Announcement Card, etc. The small price of 30c should accompany the order, which will not be acknowledged but filled as soon as everything is ready.

The fourth edition of the play, "The Magic T. O. Box," has just come from the printer, 12c each, \$1.25 per dozen. "That Woman," by Blanche Moore, is a new play for general work, but might be effectively used for Thank Offering, 10c each, 6 for 50c. "Milestones" is good to put on now to encourage interest in the Thank Offering, 15c each, 2 for 25c. "Surprises," for general Mission Band work, as well as for T. O., 8c each, 4 for 25c. "Thankfulness Leads—Where?" is good for any time, 10c each, 6 for 50c. "Wilma's Four Pennies," based upon the printing on the Thank Offering Box, has been revised and brought up to date by the author, Margaret Strack Fisher, 5c each. "Evelyn's Thank Offering," for Juniors, 7c each, 4 for 25c.

Stewardship Packet No. 5 contains interesting new leaflets covering various phases of this important subject, price

15c. The book recommended for general reading for women and girls is "Stewardship in the Life of Youth," cloth \$1.00, special paper edition 50c. Contents printed on a slip of paper to be pasted on the outside of the envelope.

Temperance Packet: Contents are printed on a slip of paper to be pasted on the outside of the manila envelope so that each person may check up as she has read the story leaflets and the small book, "We, the People, and Our Contribution," price 25c.

Of interest to students of the Moslem World is a recent publication entitled, "The Revolt of the Desert." The author is T. E. Lawrence, a young Englishman, who, single-handed, led the Arabs and Bedouins to revolt against the Turks. "It is filled with the colors and sounds of the desert and is packed with bright action and fierce companionships." One forgets the price of the book, \$3.00, as its pages are perused. All societies please order from the Depository in whose district you are located. Headquarters: Carrie M. Kerschner, Secretary, 416 Schaff Bldg., 1505 Race Street, Philadelphia, Pa. Woman's Missionary Society, 2969 W. 25th Street, Cleveland, Ohio.

A DEPARTURE

Material for the devotions in the Woman's Missionary Society for the year—September, 1927, to August, 1928, will be published in the Outlook of Missions instead of in the Program Suggestions. It will appear two months in advance. The devotions are based on the theme, "Christianity." The first letter of the first word of the Scripture passages selected form the acrostic "Christianity." It is suggested that the Acrostic be built upon each month. Use an entire sheet of white cardboard or a large sheet of wrapping paper and print on it the verse for the month. Let the first letter be in red ink so that the Acrostic will be outstanding. The leaders should give the "Call to Worship" in a clear voice. The "Responses" should be typed and distributed among the members.

Worship Period

(September Meeting)

Call to Worship.

Leader: ". . . Christ is the end of the law unto righteousness to everyone that believeth." Romans 10:4.

Response: ". . . Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for an odor of a sweet smell." Ephesians 5:2.

Hymn: "In Christ There is no East nor West."

Meditation: One frequently hears the expression, "The A. B. C." of a thing, which means the beginning. This is the first devotional period of our missionary educational year. It is the first meeting in which we are

to study the book, "A Straight Way Toward Tomorrow," the theme of which is "The Essentially Missionary Character of Christianity." So we are planning to build, as the months go by, an Acrostic which, when one year's work is ended, will spell that magic word, "Christianity." May we therefore think of "C" as being not only the first letter in the Acrostic, but the very foundation of missionary work. "C" for the children of whom we shall in a few moments study and of whom the Saviour said, "Of such is the Kingdom of Heaven"; "C" for the Christ, God's son, sent to redeem the human race; "C" for the Cross He carried until exhausted; "C" for the Cross carried for Christ by a casual passerby; "C" for the Cross on which Christ "gave Himself up for us"; "C" for what it costs to confess His name; "He that taketh not his cross, and followeth after Me, is not worthy of me." Yea, "C" for the Command-

ment, His legacy to His followers, "Go ye therefore, and make disciples of all the nations"; "C" for the Church established to perpetuate Christianity—Christ is the Alpha and the Omega, the beginning and "the end of the law . . . to everyone that believeth."

Prayer: O, God, our father, we bow before Thee in awe and gratitude that Thou hast entrusted each one of us with a share in Thy plan for the children of the world. In thinking of the dear children that play about our firesides may we remember the children who are toiling over toys instead of playing with them; the children who spend long hours in factory and field. To save and to mould the lives of little children is a sacred privilege. May the image of Thy Son be so reflected in us that in our service to the children of the world we may know Thy will and be faithful in the task. Amen.

CARRIE M. KERSCHNER.

TIMELY ARTICLES ON MISSIONS

A symposium entitled "The Future of Christianity in China" is featured in the July number of the *International Review of Missions* just off the press. The writers of articles under this heading are: Dr. Edward H. Hume, former president of Yale-in-China; Stewart Yui, and Dr. A. H. Bray. Mission work in Africa and India is considered in a series of unusually constructive articles, among which are: "The Agreement Between India and South Africa," by C. F. Andrews; "The Relation of Missions to Native Society," by Dr. M. Schlunk; "The Tribal Initiation Ceremony of the Lokele," by W. Millman; "Methodists Look at Their Policies in India," by Dr. Ralph E. Diffendorfer; "The Bible in the Religious Education of Africa," by E. W. Thompson; "Surinam," by W. Burkhardt; "In the Nile Delta," by I. M. Scott Moncrieff. The Rev. Charles H. Fahs, director of the Missionary Research Library, New York City, contributes an article on "Tendencies in Missionary Giving in the

United States," which should be carefully studied by every missionary administrator whose duties bring him into contact with finances and the "home field." Likewise Dr. Diffendorfer's bold facing of the facts of missions in India deserves the earnest consideration of all who have to do with the shaping of either church or school policies—especially as they relate to plans and methods of cooperating with the developing Indian Christian Church.

"There is a way of living which puts emphasis not upon possessions, but upon character."

"The child touch tests the sincerity, the depth and the purity of its elders as few things do."

O Lord, we wonder at such love,
Bestowed on such as we;
But since Thou gav'st Thyself for us,
We give ourselves to Thee!

—SIDNEY COLLETT.

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met a girl from Chicago, who is teaching at the Ferris Seminary in Yokohama, and became good friends. This was our first trip over this line and we truly enjoyed every bit of it, even though we were traveling third class and had to eat some Japanese food. Arrived at Tokyo about 9 P. M., walked around a little, stayed at the Tokyo Station Hotel over night, had breakfast at the Imperial Hotel, viewed the cherry blossoms in Hibiya Park. About noon Mildred decided to stay over in Tokyo a few days longer and meet some friends from China. I left Tokyo for Sendai at 1 P. M. with all the baggage. Train was crowded. Japanese people are great travelers, especially during April, when the cherry blossoms are at their height, and May also with azaleas and wisteria. All of the government schools have outdoor excursions during these two months, sometimes covering three or four

days, when part of the expenses are paid by the government. Among the older people, sake drinking seems to be a part of their enjoyment, particularly during the cherry-blossom season, which often causes them to be quite hilarious. We covered over 1200 miles on this nine-day trip, and caught a little glimpse of life in Japan. LAURA BAILEY SWARTZ.

SYMPATHY

Two little words forever will stay,
 "Seest thou?" ever I hear Him say
 These words, while I always know,
 Yet do I forget, as my way I go.

Forget so often the words to say
 That might encourage, make glad a day
 For those who need a word of cheer;
 "Seest thou not"—the unshed tear?

ELISABETH W. FRY.

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